THE CHURCHMAN.

VOL. XI.—NO. 44. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 564.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JANUARY 8, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. }TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

EVERGREENS.

Wreathed round the brow of the departing year—
Battling with storm—
Braving the glitter of the frost-king's spear—
Finding in snow-drift mantle bright and warm—
Smiling unharmed at Nature's icy band—
Laurel, and Palm, old Winter's conquerors, stand.

Emblems of triumph! strange it is that ye
Should spring so green,
When the gay garb which deck'd the stately tree
No longer waving in the breeze is seen;
Strange, that the holly bough, and ivy wreath,
Should fling their beauty o'er the couch of death.

Time's stern and truthful character
For hope, or fear,
Grew old apace—and gayly branching fir,
And wealth of evergreen, have strewed his bier,
Wearing their robes as proudly, as before
The dying year had bowed his tresses hoar.

Welcome, bright evergreens! to you we turn
As to tried friend,
Whose heart is like some richly-freighted urn
Wherein all rare and glowing treasures blend,
Who mid life's storms, of sorrow, and of ill,
Have turned on us the look of kindness still.

Welcome, bright evergreens! high lot is yours—
Graceful to twine
Round temple columns, and while time endures
To wave in beauty where the cross doth shine,
Welcome on each return of holy morn
When shepherds hailed the Saviour newly born.

Welcome, bright evergreens! the heart doth leap
To see you there,
Year after year to watch your verdure creep
Silently eloquent!—God's house of prayer
Doth wear her beauteous garments, and the song
Of triumph floats the wreathed arch along.

And in earth's next most holy place,
Within our home,
We love to garland with you some dear face
Of lost, or absent, who may never come
Again with us your dark green leaves to bind,
Or smile as when of old the wreath we twined.

Types of immortal things to us ye are—
Still brightly green
When tempests round you wage perpetual war,
And winter mars the summer's lovely scene;
Dear are the silent lessons which ye give
As thus through every change unharmed you live.

Welcome, bright evergreens! so sweetly stored
With wisdom's lore,
Ye bring rich treasures out of memory's hoard,
A wealth of long past kindness round us pour,
Of bright hope gleaming 'mid decay ye tell—
Types of immortal things! we love you well!

J. C.

From the London Times.

THE PROJECTED EPISCOPAL COLLEGE IN SCOTLAND.

Our readers may have noticed either in Scottish papers or in such of the English journals as have published extracts from them, that a scheme is on foot for establishing a new college, or educational institution, in Scotland. Its objects are already, in some quarters, thought important enough to deserve misrepresentation, and its promoters sufficiently well meaning to be made a mark for public suspicion. It seems to us, therefore, that although the plan is not yet authoritatively set forth, we shall not be acting prematurely, if, in the exercise of our best prerogative—the protection of the innocent—we endeavor to dissipate prejudices unjustly encouraged, and to secure a fair hearing for a cause which deserves at least this much at our hands.

The project, then, may be thus briefly described:—It has been proposed to establish in some central situation, north of the Frith of Forth, and sufficiently far from any large town to secure internal discipline, a collegiate institution; and of this institution the objects are to be, the training of young men designed for holy orders in the Scottish Episcopal Communion, and the supply of the laity with means of education analagous to those which may be obtained at the higher schools in England, but at a reduced rate, and with the advantage of a more strict domestic discipline. A wicked purpose on the face of it, and a most dangerous design!

At the Revolution, the Scottish Episcopal Communion (as it is called, to meet popular rather than theological views,) was the Church of Scotland. It is admitted to have then had the support of the greater part of the nobility and gentry, of the universities, of the college of justice, and of a vast majority of the clergy.—There are grounds for believing that a generality of the burgesses and many others of the poorer laity were for it. But King William had "thrown himself upon the water, and must keep himself swimming with one hand." He asked the representative of the Scottish Bishops, "to be kind to him, and follow the example of England." Bishop Rose agreed to serve him only "as far as law, reason, or conscience should allow him." The Presbyterians were already on William's side; the Bishops stickled for legitimacy, and so the succession to a Crown was purchased by the disherison of a Church. From that time until the year 1702, the records of the Episcopal Communion in Scotland exhibit, with the exception of a short respite afforded by the piety of Queen Anne, a history of suffering and depression. To have inflicted fines and imprisonment only, would have been but a vulgar mode of oppression. A more subtle policy was used. The act which prohibited all letters of orders from being recognized in Scotland except those of English Bishops, laid the foundation of schism and disorder within the persecuted Communion itself, and thus (after an example which we need not cite) tares were sown in the spiritual field which have not yet been altogether rooted out. But, notwithstanding all this, the Scottish succession continued, and while almost unknown in England, was vigorous enough to cast a branch into America. At length better times drew on.—The Monarchy had no longer a rival line to fear; the Scotch loyalists were no longer bound to an allegiance the objects of which had ceased to exist. The Presbyterians had become secure in their establishment, and moderate in their opinions; the English clergy discovered that they had brethren in Scotland; zealous laymen exerted themselves in the cause of the Scottish Bishops; and after some delay and doubt, the relief act of 1792, mixing toleration with prohibition, gave the Scottish clergy peace in Scotland, while it denied them communion in England.

From that time the body of which we speak has calmly pursued the same course as that in which the Relief Act found it. Reproaching no one; invading the province of none; content with poverty, and submitting to see even its professing members bestow their chief support upon another communion; it has been chiefly anxious to do its own work diligently, and to leave the issue to GOD. Numbering for its rulers six Bishops, with some seventy or eighty clergy, and for its laity about 40,000 souls; represented in its own synods, and governed by its own canons; it forms a Catholic community by a closer communion with which (under the late act for stinted and imperfect communion) the Church of England has rather received honor than bestowed it.

But we have already said that the Scottish Episcopal Communion is poor; a century of oppression, preceded by total spoliation, and not remedied. by the popular arts of sectarians, is likely to furnish but a scant exchequer, And hence its Bishops are miserably provided for; its inferior clergy till recently had barely the means of subsistence; while for the education of candidates for holy orders, and of the youth of its laity, nothing to be called a system has been provided. It has therefore been thought not unreasonable, that what the "Scottish Episcopal Society" has of late been endeavoring to supply for the direct cure of souls, should be supported and made effectual by an institution which shall form teachers amongst the clergy, and more fully prepare the laity for being taught by them.

As things stand at present, if the Scottish Episcopal Clergy would obtain secular learning, they must take it dissevered from theology. If the laity of their communion desire to train their children at once in letters, and in the rudiments of their religion, they must entertain teachers at home, or, at no small expense, resort to England. If any parent whatsoever desires domestic discipline to be combined with learning, he will find no public institution in Scotland through which this union may be obtained.

No man, therefore, can doubt that the proposed college is designed for purposes which are in themselves fit and necessary. No charitable man will allow, except on direct evidence, that it aims at farther and less legitimate ends. The present perilous condition of the Established Church in Scotland may well excuse jealousy in its supporters, but it should, and we believe will, create no feelings of indecent exultation, no spirit of aggression in those who possess, as they believe, spiritual advantages which the Presbyterians are without. Their course is still, as hitherto, to fulfil their own duties, and to supply the great and urgent wants of their own communion. In so doing they will find ample occupation for all their energies and resources; and that such is their design may be safely concluded by their abstaining from political agitation, and calling the attention of their brethren to such objects as that now before us. As there are other points connected with the subject which are not here touched on, we may perhaps return to it hereafter.

From the same.

We lately drew attention to the proposed institution of a college for the Episcopal Communion in Scotland, and pointed out the groundlessness of the charges against it as being designed for a means of aggression upon the Scottish Establishment. We now return to the subject, in order to clear it of another imputation with which the fears of some and the ill-will of others have encumbered it. "Give a dog an ill name," is the old preliminary of an execution; and as certain politic persons would fain hang this poor college, they have already preferred against it the indictment of a nickname. It is to be a "Puseyite College;" it is (awful sound!) to be "another Maynooth." "*Dixit adhuc aliquid?*" Have its principles been declared? No, truly; but the witch-finding acuteness of No-Popery does not wait for the dialogue. *Lana Tarentino violas imitata* "*veneno.*" The actors have on the scarlet robe, and the whole plot tells its own story. And now, such as the charge is, what is the evidence for it?—Last year one or two individuals suggested that a college should be founded for the education of the Episcopal Communion in Scotland; their view was imparted to the Bishops of that Communion, and by those right reverend personages favourably entertained. Private applications were made to men of rank and wealth without distinction of political opinions—nay, in some degree, without reference to ecclesiastical differences—the outline of the plan was stated—the authority under which the institution was to be established and governed was avowed. It was felt that the design required no mystery, and none was used. Subscriptions of a liberal amount were thus insured; and the project being so far advanced, was submitted last September to the Synod of the Scottish Bishops, and by them formally adopted and sanctioned. Those prelates, we understand, are soon about to issue their synodal letter in its behalf, and committees of unexceptionable character have been organized under their direction for the accomplishment of the plan. Our readers must be satisfied of the Popery of all this! Not to have begun by a lay committee at Exeter Hall—to have called no public meeting at the very outset—to have made no speeches—to have thought it necessary to ascertain the disposition of the Bishops in the earliest stage of the business—to have submitted the whole matter in its more advanced form to their judgment—to come before the world under their sanction—and to form committees only under their control!—Why, what precedents are these! Religious liberty is at an end; the bond of disunion is violated; the order of disorder is marred and confounded; the fathers and the decretals, priestcraft and the canon law, are thundering at our doors, and rational independence is fairly ousted! But the more penetrating seem to know more than all this; they have met men in the streets—they have seen letters—they know those who were present at some consultation—and so they will judge the tree neither by its form nor by its fruit, but only by some small seed from which they suppose it sprang. They will not trust themselves upon the noblest river until they have analysed the first trickling of the water in its source. Who are the originators of the scheme? Show us the first movers in it, is their demand; and then "with folded arms and melancholy hat," they sigh over the delusion of men capable of being so deceived by a foolish simplicity, as to think that all this array of ecclesiastical authority is more than a cloak for one or two Jesuits in disguise.

Now, we certainly cannot be expected to employ ourselves or the public in an inquiry who or what the first movers in this scheme may be—whether they hold the same opinions as Dr. Pusey, or Dr. Arnold, or Dr. Maltby, or any other Divine. What we, and all well-wishers of the Scottish Episcopal Communion, are concerned to examine, is this—whether this scheme has a *prima facie* appearance of utility, and then whether it has been fairly submitted to the control of the Scottish Bishops, and has been adopted by them—whether they have ever doubted the sincerity of its promoters, or the soundness of the principles upon which it is based. If their opinion be clear, then either there must have been consummate duplicity in dealing with them, or the Episcopal Communion in Scotland is called upon, by these silly charges, to doubt the judgment and to impugn the authority of its rulers; and, truly this duplicity (if such there be) of the promoters of the scheme has very grievously defeated its own purpose; for the control of the measure is already in other hands besides their own, or even those of the bishops; the influential laity have now a voice in the constitution of the trust. And so the whole matter ends in this—that the Scottish Episcopal Communion is not capable of managing its own affairs, but requires the guidance of its obscure journalists, and is to pay attention to the sapient misgivings of every tea party north of the Tweed.

In conclusion; it is clear that what is taught in the Church for whose benefit the college is designed, will be taught in the college itself.—The rulers of the one will be the rulers of the other; and those who dislike the Church seem to us to play a shabby part in venting their spleen upon the college.

From the London Church Intelligencer.

ULTRA-PROTESTANT DISREGARD OF THE PRAYER BOOK AND THE REFERENCES.

Sir,—At a friend's house, the other day, I took up a small publication, entitled *The Christian Lady's Magazine*. My attention was drawn to an article on Saints' days, some extracts from which I purpose sending you, as affording a singular exposition of the view of that publication. The editor (a lady whose *nom de guerre* is Charlotte Elizabeth) is giving a decision *ex cathedra* on a question, proposed by a correspondent, how far is attendance on divine public worship, on Saints' days, "consistent with our reformed principles?" I am not sufficiently well acquainted with the history of the party to which this lady belongs, to know the exact date of the new reformation here alluded to. English Churchmen have been accustomed to consider the question decided, three centuries ago. But let us hear the response of the female pope. She asserts that the question is one of "expediency," and speaks of "the different views that various sincere and spiritually-minded Christians take of those observances for which the compilers of our common prayer provided, while leaving every one free to follow the convictions of his own mind, in regarding, or not regarding, certain days." (Compare Judges xvii. 6.) "In those days there was no king in Israel, but every man did that which was right in his own eyes." "There is no rule one way or the other, except that it be done 'to the LORD,' or left undone 'to the LORD,' the meaning of which is obvious." The *truly* spiritually-minded Christian will remember St. Paul's *rule* about "not forsaking the assembling of ourselves together as the manner of some is;" and St. Peter's rule, "Submit yourselves to every ordinance of man for the LORD's sake," &c. At length, this lady graciously admits, that "if a church is open on any such day, and the appointed service going on, there is nothing inconsistent with our principles, because there is nothing inconsistent with Scripture, in our making it an occasion for publicly praising GOD." After which she proceeds to dogmatise thus:—"BUT"—and we beseech our correspondents and our readers generally to mark especially this BUT—"there are junctures when things, that are always lawful in themselves, become inexpedient in so high a degree, that we are called on to bear in mind" (St.) "Paul's emphatic declaration in another of his epistles." (She here quotes 1 Cor. viii., about meat offered to idols, which she professes to think applicable to the subject, and goes on.) "Here we take our stand: the present *is* a juncture when Christians are most especially called on to consider the expediency of things allowedly lawful to them, in regard to the congregation of CHRIST's people universally, and to that of their own church particularly; and in this view we should wholly abstain from ever entering the door of a church on what are called Saints' days, under such circumstances as our correspondent alludes to, viz., there being no weekly service except at such times." How this alters the case, she does not say. The Catholic Christian will be the *more* eager to avail himself of the Saint's-day service, as he has fewer opportunities of worshipping GOD in his house. The lady gives as a reason for her strange decision, that a party has sprung up who wish "to lead us all back into the darkness of popery," that "their mischievous productions" are all dated on some feast or fast days, and that "the assembling of a congregation in the Church on such days is taken advantage of to instil into their minds the idolatrous principles of popery." She is "ready to admit that many parties, wholly uninfected by this leprous taint of doctrine, are accustomed to do *what indeed ecclesiastical rule requires of them*, and to throw open the church for such as choose to assemble there," yet she tries to instigate their congregations to what the compilers of our Liturgy declare to be "no small offence before GOD," viz., "the wilful and contemptuous transgression and breaking of a common order and discipline." I have only to quote one more passage: "One great objection we have always felt to these services—the reading of that profane trash, the Apocrypha, as appointed lessons. We can never cease to lament the pernicious error of our estimable compilers in omitting from the services of the Church that precious portion of GOD's word, the Revelation of St. John, and in retaining the fabulous Apocrypha."

This presumption is probably the effect of excited feelings, and misguided zeal operating on a mind not strong; but, I believe there are not a few ladies inclined to take Charlotte Elizabeth as their guide. I hope this may lead some of them to consider whither she is likely to lead them.

Puritanism is always reiterating its one note; and though I may rather encroach upon your space, and the conjunction may seem somewhat absurd, (HOOKER and Charlotte Elizabeth!) let me add some quotations from his treasury. First, as to Saints' days:—

"The days of solemnity, which are but few, cannot choose but soon finish that outward exercise of godliness which properly appertaineth to such times, howbeit men's inward disposition to virtue they both augment for the present, and, by their often returns, bring also the same at the length unto that perfection which we most desire. So that, although by their necessary short continuance they abridge the present exercise of piety in some kind, yet because, by repetition, they enlarge, strengthen, and confirm the habits of all virtue, it remaineth that we honor, observe, and keep them as ordinances singularly profitable in GOD's Church." Eccl. Pol. v. lxxi.—3. Again: "About questions, therefore, concerning days and times, our manner is not to stand at bay with the Church of GOD * * * * * *; we had rather glorify and bless GOD for the fruit we daily behold reaped by such ordinances as His gracious Spirit maketh the ripe wisdom of this national Church to bring forth, than vainly boast of our own peculiar and private inventions, as if the skill of profitable regimen had left her public habitation to dwell in retired manner with some few men of one livery; we make not childish appeals * * * * in effect always from all others to our own selves, but as becometh them that follow with all humility the ways of peace; we honor, reverence, and obey, in the very next degree unto GOD, the voice of the Church wherein we live." (Do ultra-Protestants ever read Hooker? Hear his most eloquent conclusion.) "Well, to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendor and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach may, only by looking upon that we do, in a manner read whatsoever we believe."—v. lxxi. 11.

So complete has been Hooker's victory, that, to this day, Puritans can bring forward no objection to which a reply is not furnished by the "happy pen of this humble man." With regard to the Apocrypha, his language is:—"Which books in case myself did think as some others do, safer and better to be left publicly unread; nevertheless, as in other things of like nature, even so in this, my private judgment I should be loth to oppose against the force of their reverend authority, who rather considering the divine excellency of some things in all, and of all things in certain of those Apocrypha which we publicly read, have thought it better to let them stand as a list or marginal border unto the Old Testament, and though with divine, yet, as human compositions, to grant at the least unto certain of them public audience in the house of GOD." "Is it not acknowledged that these books are 'holy,' that they are 'ecclesiastical' and 'sacred,' that to term them 'divine,' as being for their excellency next unto them which are properly so termed, is no way to honor them above their desert; yet, even that the whole Church of CHRIST, as well *at the first* as *sithenee*, hath most worthily approved their fitness for the public information of life and manners." Thus does "this meek, this matchless man" speak of that which *Charlotte Elizabeth* ventures to call "profane trash." Amazons are men uncommon; and our wonder, rather than our admiration, is excited by the more than feminine bravery which dares to enter the lists against the author of *The Ecclesiastical Polity*, and the compiler of *The Book of Common Prayer*.

It is an awful responsibility which this unhappy lady has incurred. She has done what she could to persuade others to forsake the services of GOD's house, to neglect and despise a means of grace, and to disobey those that have the rule over them. GOD grant that none may follow her advice; that so, at the last day, she may not have to render a terrible account of injury done to the souls of others by putting a stumbling-block in their way, and proving a hindrance to their salvation.

I am, Sir, yours truly, P. C. A.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I beg leave to protest most earnestly and solemnly against the use in your paper of such language as that employed by your correspondent "A Presbyter," in your last number. Addressing the Domestic Committee—four of whom he must know to belong to the same order of the ministry with himself, and to be of at least ordinary respectability of character—he charges them with making "*a wanton use* of sacred funds," and of voting "in favor of *sinful extravagance*." Is this the language which a presbyter should use in speaking to and of a body composed in part of brother presbyters? Is it proper thus publicly to asperse, in the columns of a Christian paper, Christian ministers? But this is not all. "A Presbyter" goes on to ask, "Has any one of your number aided thereby *to feather his own nest?*" I make no remark upon the *good taste* which this phraseology displays. It is too serious a matter for any comments of this kind. Here is something more than an *insinuation* on the part of "A Presbyter"—it amounts to a direct charge of *peculation and embezzlement* against the Domestic Committee—or at least against some one member of that Committee. There is "a *wanton use* of sacred funds"—"*sinful extravagance*"—and "*the feathering of the nest*" of some member of the Committee! What are we to think of such language from a presbyter to brother presbyters, and upon a subject so sacred as that of Christian missions?

Whatever others may think of it, give me leave, Mr. Editor, to say, that I conceive it to be altogether unworthy of any clergyman of the Church, and altogether unfit for the columns of the Churchman; and I do again earnestly and solemnly protest against its appearance therein.

ANOTHER PRESBYTER.

P. S. Sorry was I to read in your paper of the 25th Dec., from the pen of a much respected clerical brother, the following words: "I hope, Mr. Editor, if any further communications are made, they will be under the real name of the writers, that we may know *how disinterested* are these contributors," &c. Of what possible benefit to the cause of truth are *insinuations* of this kind against those who differ from the rev. gentleman? And what right has he to make such insinuations? In my humble judgment it is neither manly nor Christian thus to take shelter in controversy behind *a sneer* against *the disinterestedness* of one's opponents.

For the Churchman.

Mr. Editor,—I had not the aid of *a clerk*, or perhaps I should have been more minute in my statement of the amount of salaries, &c., &c., to the agents of our Missionary Committees. If "Anti-mistake" will employ a *clerk* better skilled in figures than he appears to be, he will find the facts as exhibited by the late Reports to be as follows:

The whole receipts of the Society for the last year were **$53,824**. Expenditures for Domestic Secretary's salary, &c., &c., **$4,090**; for Foreign Secretary's salary, &c., &c., **$4,445**; total, **$8,535**.

Now as 53,824 : 8,535 : : 100 : 15 per cent!!

Take another statement. The Domestic Secretary and Agent states in his circular, that the whole amount of money received for five and a half months amounted to **$5,882**. His expenses for salary, &c., &c., during that time were **$1,872**.

Now as 5,882 : 1,872 : : 100 : 32 per cent!!

I am ready to correct my mistake if I have made one; but I cannot see that I have, unless "figures lie." E. M. J.

For the Churchman.

CONTROVERSY.

The tendency of all things is to extremes. As one evidence of this, we may adduce the morbid sensibility that seems to exist in certain quarters on the subject of controversy. Of late, it has become popular to decry, in unmeasured terms, every thing that assumes a questionable shape, as necessarily implying the absence of a meek and humble spirit. It is the great bugbear that intimidates the weak and credulous, especially if exhibited on religious subjects, and above all in religious journals. Even the Churchman, as you well know, Mr. Editor, escapes not the charge. The lugubrious tone is not unfrequently heard, "O, it is too controversial; the peace and unity of the Church are endangered."

For one, whether from shortsightedness or from an extraordinary development of a combative propensity, I confess I have no sympathy with such fears. Were they confined to the *abuses* of controversy, to which it must be acknowledged there is great liability, then would we join in the deprecation. But when it is undertaken in the spirit of love, for the sake of truth, and not for victory, and directed to its legitimate end, it is a cause for thankfulness, not only that *it is undertaken*, but that there is somebody able and willing to do it, despite the obloquy that it may heap upon him.

If truth be valuable and worthy of maintenance, how is it possible, with a due regard for its supremacy, to avoid controversy? Either we must admit that it is not worth contending for, or else that we are too indifferent to put forth the requisite efforts for its defence. In either case, it is a virtual admission that error and truth stand upon an equal footing. Did not the former exist, or were there no attempts made to defend and disseminate it, there would be no fuel to kindle the fire. But so long as it *does*, and that in a thousand varied forms, each supported by plausible argument, it must be an evasion of duty, with which every well-furnished disciple of Christ stands charged, if he neglects, on all proper occasions, to refute it, emanating from whatever source it may, either from within or without the Church. How else does he "contend earnestly for the faith once delivered to the saints?" How else does the minister particularly fulfil his ordination vows "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word?"

It would be easy to show, from historical proof, that in every age of the Church, just in proportion as controversy declined, just so much error and corruption increased. Almost every doctrine of our holy religion has, at one time or another, been subjected to harsh dispute. What would have become of it, but for its defenders, its able and bold controversialists? The pure word of God would have been overlaid with the rubbish of Socinianism, Pelagianism, Calvinism, Mormonism, and every other *ism* which the ingenuity of man has devised. We shall look in vain for thriving plants, but for some skilful hand to eradicate the noxions weeds.

The establishment and growth of the Church in our own country, to say nothing of the reformation in England, is proof sufficient that we have nothing to fear from controversy, but every thing to gain. She is the very offspring of controversy—has grown up and flourished in the midst of it. But for her early clergy, who set forth and maintained her distinctive doctrines with boldness and energy, she would probably at the present moment have had no existence on this side of the Atlantic.

Still, however, we are doomed to hear "the hue and cry" from various quarters, "we dislike controversy, we want more of the practical part of religion." So do all good men dislike controversy, when it has not for its object the ultimate triumph of truth, or when it violates the law of Christian charity; and they would rejoice to see more of the fruits of religion. The question simply is, how to insure this practice? Surely not by dodging error, but by opposing it with all the weapons that God has furnished us. If it leads to controversy, be it so; the Christian warrior is not to shrink. Practice has well been called "embodied principle." To look for right conduct, we must look for sound views, for the former necessarily partakes of the complexion of the latter. The natural order is, first knowledge, and then obedience. To further this knowledge, and to distinguish truth from error, controversy *is sometimes unavoidable*, and should be indulged, unchecked by that feeling of spurious liberality which would confound the two, under the cry of "peace, peace, less controversy, and more of the practical." "Charity rejoiceth in the truth."

AMICUS CONNECTICUTENSIS.

For the Churchman.

VINCENT OF LIRINS.—NO. II.

Mr. Editor,—I now proceed to give a view of the evidence referred to by P. E. C., when he says, "Lardner quotes the learned Protestant, Basnage, and the critical Romanist, Pagi, (commentator on Baronius, that magnus Apollo of Papists,) to prove that Vincent wrote his book with the secret design of building up his own "noxious errors." This very properly brings before us the whole subject: because, until it is shown that Vincent was a Semi-Pelagian, it can never be proved that he wrote his Commonitorium with any such design as that imputed to him. On the same ground must also rest the probability in relation to his authorship of the Objections against St. Prosper. What then is the evidence in the case?

Of the authorities above cited, the oldest is the Cardinal Baronius: and although P. E. C. has classed him in such a manner, that a reader unacquainted with his views would be likely to suppose that they coincided with those of Basnage and Pagi; yet such is not the fact. Baronius takes what seems to me the very sensible ground, that the way in which Vincent quotes Celestine's letter, and the terms he uses in speaking of the Pelagians, are proof enough that he could not be the author of the Objections against St. Prosper, and could as little be inclined to Pelagianism. (Annals, vol. v. p. 618.) From this view both Pagi and Basnage dissent.

Pagi (vol. ii. p. 256) refers particularly to Natalis Alexander: and inasmuch as he apparently gives the substance of what is to be said in support of his view, I purpose to consider it somewhat in detail. His arguments on the point are arranged under three heads. (Vol. v. p. 53.)

I. By quoting two passages from the Commonitorium, he attempts to prove that Vincent did not agree with St. Augustine in his views of *predestination* and *perseverance*. But grant that he does not: does it follow that he is a Semi-Pelagian? Or if this be Semi-Pelagianism, is not Semi-Pelagianism itself a mere bugbear? I should be glad to know how many divines there have been in the Church of England and our own Church, who have not held the Augustinian views on these points, and have yet never been looked upon as inclined to Pelagianism? It strikes me that Archbishop Lawrence or Bishop White would be cases in point.

II. We are next presented with the following set of arguments. The whole Christian world, he says, after Augustine's time, was divided into three schools. Those who followed Augustine in all his views, called Augustinians: those who followed Pelagius, called Pelagians: and those who entirely agreed with neither, called Semi-Pelagians. Now Vincent, he argues, could not be a Pelagian, for he openly opposes the Pelagians in his work; he could not be an Augustinian, *for he does not once praise St. Augustine throughout his work, although when speaking against Pelagius he had good opportunities to do so:* therefore he must be a Semi-Pelagian. Now surely one may again say, that if Vincent's Semi-Pelagianism consists in nothing more than in not entirely agreeing with the views of St. Augustine, it is not necessarily so frightful a thing. If P. E. C. scouts the united authority of *all the fathers*, he certainly would not bind us by the opinions of *one:* unless, in impugning the Catholic rule, he intends to defend the ultra-Protestant infallibility of private opinion. But beside, can it be reasonably urged, that because Vincent does not praise St. Augustine, he is therefore his opposer? In the case of no heresy that he mentions has Vincent praised or even named any single one of its opposers: and with good reason; for he is not touching on the manner in which heresy has been opposed by individuals, but that in which it is condemned by the Catholic Church. Are we therefore to conclude that he favors secretly all these heresies, or would oppose their antagonists? And yet I do not see why the conclusion is not as fair in one case as in the other.

III. Under his third head, he gives a series of five arguments, which he says are those of Vossius and the Cardinal Norris. They are founded upon a passage in the Commonitorium, in which Vincent quotes and observes upon the letter of Celestine. After speaking of the way in which Celestine accuses the Gallic bishops of negligence because "profane novelties" were rising up against the "ancient faith," and quoting his observation that "liberty of speech must be withheld;" Vincent goes on to ask, who they are whose liberty of speech is to be withheld, "the preachers of antiquity, or the inventers of novelties?" After this he proceeds: "Celestine says that he will end this doubt, for he continues in these words: If these things are so,—that is, if it be as certain persons have made accusation concerning your cities and provinces, that you suffer them to consent by an injurious dissimulation to certain novelties,—if it be so, let novelties cease to invade antiquity. Therefore this was the opinion of blessed Celestine, not that antiquity should cease to overwhelm novelty, but that novelty should cease to invade antiquity." Now all this, it seems to me, would strike one as very harmless: but the sharp eye of learned suspicion discovers in it no less than *five* very dangerous positions and insinuations.

1. Vincent in this passage mentions Prosper and Hilary contemptuously, because he calls them *certain persons*, while Celestine has spoken of them as *his sons*.

2. He tries to excite a feeling of dislike against them, by intimating that they accused *cities* and *provinces*, whereas they only accused certain presbyters.

3. In order to render them obnoxious to the Gallic bishops, he insinuates, by mentioning cities and provinces, that they accused *bishops* to Celestine, whereas they only accused presbyters.

4. That by repeating the words, if it be so, thrice in the same sentence, he intimates a distrust of the truth of their statements.

5. That in summing up Celestine's opinion, when he speaks of the ancient faith, he means Semi-Pelagianism; and would call the Augustinian view a novelty.

Now these conjectures may be injurious, but what are they worth as proofs? They really appear to me to be little better than learned trifling; and yet they comprise the sum of all that is urged on the side of the question that P. E. C. supports. Pagi adds nothing to them. Nor has Basnage any thing more, except the assertion that Vincent has nowhere attacked the Pelagians. But this assertion is utterly unfounded; for he everywhere speaks of Pelagius as a heretic, and calls the Pelagians "the frogs" and "flies of Egypt, and insects of a day." Cave adds only two arguments to those which we have noticed: the Semi-Pelagianism of the monastery of Lirins, and the wonderful agreement of time between the age of Vincent, and the date of the objections against St. Prosper. But of the first assertion he adduces no proof: and in relation to the second, it has already been shown, that there was at least one, and very likely two, if not more persons of the name of Vincent, living in France at the same time with him of Lirins. This last argument therefore will apply to them as strongly as to him.

On the whole, then, Mr. Editor, is it too much to claim, that the evidence is insufficient to prove the position that has been assumed? The Semi-Pelagianism of Vincent, is, it seems, to be proved from certain passages in his Commonitorium; which passages are interpreted in the way they are, because of his Semi-Pelagianism! Is not this reasoning in a circle? And may not a position be regarded as very doubtful, which is only to be supported by such reasoning, accompanied by strained inferences and conjectures?

But there is a further question which might have been asked in the beginning, but which may also be properly enough introduced here: what does this charge of Semi-Pelagianism amount to? What is Semi-Pelagianism? Every reader of Ecclesiastical History knows, that of all vague charges, none is more so than this. Writers are far from being agreed what it is. Natalis Alexander, as has been above stated, calls all those who do not agree entirely with St. Augustine on the one hand or Pelagius on the other, Semi-Pelagians. All the Greek fathers were called Semi-Pelagians. Indeed the term seems to have been applied in much the same way, that a certain clique now call all those who differ from them, Semi-Papists. It is a vague charge, and being so, needs some very strong and positive proof to substantiate it: and it does not appear to me that this proof has been brought.

Suppose, however, that we should admit all that P. E. C. claims; suppose we admit that Vincent was, not a Semi-Pelagian only, but also a Pelagian: that he was the author of the Objections against Prosper: and that he did write his Commonitorium for the express purpose of putting down Augustine, and "building up his own noxious errors." Suppose, I say, that we admit all this, and what effect will it have on the rule of Vincent? If he had himself invented this rule, then certainly, these circumstances being admitted, it would follow of necessity that it should be looked upon with suspicion. But such is not the fact. His author, Du Pin, might have informed P. E. C. of this; for he expressly says, that St. Austin acknowledges the rule; and a half hour's examination of St. Austin's works is quite sufficient to satisfy any one that he does. How utterly absurd then would it be, because Vincent had endeavored to turn a rule acknowledged by St. Austin in common with other fathers, as sound, into a weapon against him, to reject the rule, or look upon it with suspicion. All that Vincent did, was to take up the rule of the Church, and treat of it in a more systematic way than had yet been done; now suppose that he did it for no good purpose, and what is the result? Why, that his application of it is to be condemned, and no more. The rule itself stands on precisely the same ground as before. An attempted abuse cannot injure it. Such being the facts in the case, what a farcical gravity do P. E. C.'s solemn cautions against "taking the dogmas" of St. Augustine's opponent assume! Why, the dogma is as much St. Austin's as Vincent's; and no more that of either than of every Catholic father and doctor.

In this connection I wish to notice an observation of P. E. C.'s, concerning St. Augustine. He *says* that "Augustine, finding Scripture quite strong enough to maintain his opinions, wanted no other or better court of appeal." What does this mean? That St. Augustine does not refer to the Catholic Church, and quote the fathers before his time as authority? If it does not mean this, it means nothing that has any relevancy to the matter in hand. But if P. E. C. will examine the writings of St. Augustine, he will find that his notion is far from correct. Take his controversial writings against the Pelagians, for instance. The most careless and cursory reader cannot fail to observe, how constantly he urges Catholic consent, collected from the testimony of the fathers, as the rule for interpreting Scripture. The sentence above quoted, therefore, is to be ranked among those random assertions, which can only proceed from ignorance or dishonesty. They who make them, can choose between the sources.

If then, Mr. Editor, it has been shown that P. E. C. has supported his positions by a system of quotation and reference, something savoring of the school of Princeton; if it has also been shown that the real evidence, which he unfortunately has omitted to bring forward, is not sufficient to prove the position assumed, while the charge made against Vincent is one of those vague ones, which demand the most positive proof: and if it has further appeared, that even if the charge were fully substantiated, and were much worse than it is, it would still not affect the rule in question, which is after all the only important point; if these things have been shown, then my object is answered. I think, at any rate, that whatever may still be thought of the character of Vincent, his rule has been sufficiently vindicated from the objections of P. E. C.; and I shall, therefore, here conclude an article already extended farther than I had purposed. A Parish Priest.

P. S. In printing the former communication on this subject, two typographical errors occurred. Germadius, should have been Gennadius; and Grisler, Giesler.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, December 15th.
Friday, December 17th.
Saturday, December 18th.

Ember Days.

(Continued.)

It is also an exalted honor, and a holy prerogative, to which a Christian priest is raised, to stand in Christ's stead, and do what He did, and what He enjoined should be done to the end of time, as a memorial of the solemn offering of Himself, *then made*—to take bread, bless it, break it, and declare it to be *His body*—to take the cup containing the fruit of the vine, and declare it to be *His blood*—to eat the bread and drink of the cup thus consecrated, and give them to be eaten and drunk by His disciples. (St. Matthew 26: 26, 27, 28. St. Mark 14: 22, 23, 24. St. Luke 22: 19, 20. 1 Corinthians 11: 23, 24, 25.) Thus it is His sacred province to prepare, and receive men to, that feast in which they are to "show the Lord's death." (1 Corinthians 11: 26.) He is to "bless" that "cup of blessing which is the communion of the *blood of Christ*," and "break" that "bread which is the communion of the *body of Christ*." (1 Corinthians 10: 16.) It is his, therefore, to be Christ's agent in leading men to the performance of a duty thus enjoined by Christ Himself:—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life. He that eateth my flesh and drinketh My blood, dwelleth in me, and I in him. As I live by the Father: so he that eateth Me, even he shall live by Me." (St. John 6: 53, &c.)

Great is the reverence, awe, and devotion, with which the Christian pastor should attend to this most solemn and important department of his ministrations. Very fervent should be his prayers that its subjects may have grace duly to wait upon it, and effectually to profit by it; and very anxious his efforts that all Christians may truly estimate both their bounden obligation to it, and the guilt and danger of lightly esteeming and irreverently using it. Indeed, he should be seriously impressed with the truth, that the proper estimate and observance of this duty, the due cherishing of the principles and affections which it is fitted to produce and exercise, and faithful endeavors to profit by the grace of which it is an appointed means and pledge, are the surest means of the growth among his people of evangelical holiness and virtue.

The *preaching of the gospel* is another duty of the Christian minister, considered as God's representative to the people. It may be regarded as including all the various modes of publicly imparting a knowledge of the truths and duties of the Gospel.

Among these, a very principal place for importance and efficiency is the proper performance of the various offices of the Liturgy. Never was there a greater mistake, one less creditable to a clergyman's good sense or pious feeling, and one more sure to present an effectual hinderance to a pastor's success, than the light estimation of *reading prayers.* Where there exist the combined qualifications of an observant and well-judging mind, and of a heart deeply imbued with evangelical experience and affection, the Liturgy cannot but be seen to have incorporated with it a soundness of principle, and a pervading spirit of holiness, which can hardly fail to reach the intelligent head and honest heart, if its public leader does justice to this solemn and deeply responsible department of his duties. The minister of the Church who would be a faithful preacher of the Gospel, must leave no proper means untried to commend to devout attention and reverential respect, his celebration of the various offices of the Liturgy.

Connected with this is the peculiarly high and sacred function of publicly reading the Holy Scriptures. In this exercise the minister is not to be viewed merely in the light of a fellow Christian reading the lively oracles for mutual edification and comfort. He is to be regarded as sharing the commission with which those holy men were invested who penned the inspired pages. He is sent as man's religious guide and teacher, by the same Authority which sent them. Attention should be paid to him as if he were the prophet, evangelist or apostle, again announcing the will and ways of God, and all the sublime inspired communications which He has caused to be recorded in his revealed volume. His office, indeed, may justly claim a share of that reverential regard to which the Saviour conferred a title in His memorable words, "As My Father hath sent Me, even so send I you." (St. John 20: 21.)

(*To be continued.*)

St. John the Evangelist.

(*Continued.*)

The friendship between our Lord and St. John was of the purest and truest kind. At Christ's last interview before His death, with the collected body of His Apostles, it admitted him to the privilege, so indicative of tenderness and affection, of "leaning on Jesus' bosom." (St. John 13: 23.) In Gethsemane, where the heaviest of His griefs were coming upon his Lord, it made him one of the three chosen to be the more intimate and confidential depositories of the sorrows of His heart. (St. Mark 14: 33, &c.) It carried him to the foot of the cross, and there admitted him to that distinguished mark of confidence and love, having the mother of His great and good friend committed by Him to his filial care and protection. (St. John 19: 26, 27.) It proved that this confidence was not misplaced, by his taking her, "from that hour, unto his own home."

Such was the sincerity, warmth, and mutual confidence, of the friendship which subsisted between Jesus and the Apostle of this day. It was a friendship of a truly holy character, cemented by religious principles and affections, and receiving an unspeakable augmentation of happiness from religious sympathies, hopes, and consolations. And those friendships will ever be the truest, and the most sincere, disinterested and happy, which are cherished under the influence of the principles, spirit, and feelings of the Gospel. There is a delight in uniting in its duties, sharing its hopes, and being bound together in *its* affection, to which no mere worldly attachment can attain. That feeling especially, which results from the warranted Gospel hope of having attachments formed on earth perfected and eternally prolonged in heaven, is one of a sanctity and purity which can be only *felt*, not described. Social enjoyment, even in its most endeared connections, has no happiness to impart equal to what is *thus* enjoyed.

(*To be continued.*)

The Holy Innocents.

(*Continued.*)

The enormous guilt of Herod makes us shudder at the awful extent of human depravity. It may, however, be resolved into the influence of unholy passions, to which, through our participation in that depravity, we are all exposed. A leading one among them appears to be *envy*—a passion deadly hostile to all that is good, virtuous, and amiable in the human character. It was excited by the title, *King of the Jews*, under which the Magi had inquired for the newly-born Saviour. Herod was fearful of a rival, and formed the nefarious purpose of being rid of him, whatever might be the consequences.

This passion, let us remember, may exist, and exert a most degrading and vicious influence, in ways falling far short, in extent and guilt of consequences, of Herod's appalling crime. In minor forms of ill-will, calumny, and unjust treatment, it exerts an influence over many minds having credit with others, and often perhaps deluded to give themselves credit, for the possession of virtuous, honorable, and even pious dispositions. There is no bad principle more subtle in its nature, more imperceptible in its incipient operations, and more malignant in its effects. Christians should most assiduously strive by a constant jealous watchfulness over their own hearts, by diligent faithful seeking of God's heavenly grace, and by perpetual effort duly to profit by that grace, to keep themselves free from its degrading tyranny. Give it indulgence, and its direct and powerful tendency is to perfect despotism over the human mind.

(*To be continued.*)

Thursday, January 6th.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The title of this Festival is sufficiently indicative of the event it celebrates—the revealing of Christ to the heathen world by a supernatural luminary, upon the appearance of which, wise men came from the East, and followed its guidance, until it conducted them to the house, at Bethlehem, where the Infant Saviour lay. It suggests several heads of reflection.

Dies Sanctus.

(*To be continued.*)

Robin's Nest, Jubilee College,
Dec. 17, 1841.

To the Editor of the Churchman.

Dear Sir,—I wish to make known to your readers a few facts in relation to Jubilee College and the female department attached to the same. The objection that this latter will interfere with the successful management of that of the male sex, is at once obviated by stating that the age of the girls will not exceed fourteen years. None will be suffered to remain in the school (except in particular instances, where the pupil is intended for a future teacher) after that period. They all will, at fourteen years of age, be sent home to their mothers to assist in the manifold duties of life, and to earn their living in that state of life unto which it hath pleased God to call them. This is peculiarly needed in these distressing times, when God is so signally punishing our country for her late vain boastings on *borrowed capital.* At fourteen, there is reason to hope the female pupils will have been so well taught, so well trained in "the nurture and admonition of the Lord," as to be examples of "piety, temperance, soberness and chastity," to their sisters and other relatives. This hint is sufficient not only to do away with the objection alluded to, but to convince all reflecting persons that there is no intention, in the founder of Jubilee College, to prolong the influence of a very false taste on the subject of female education. To neglect religion, which is the sole basis of man's happiness, and to pass over the solid branches of useful learning till *mature age*, and *then* attempt, by the acquisition of a few superficial "*accomplishments*," to push our daughters forward in society, that their connections may be formed for future life, is, in his opinion, the proof of a shallow mind, if not a corrupt heart. It is a poor way of achieving the great end we have in view—that of training mothers of enlightened freemen here on earth, and of fitting souls for immortal bliss. In Jubilee a contrary course will be pursued. The girls will be received from the age of eight to ten years; and such a course of teaching and discipline be used, as will at once enlighten the mind, affect the heart, and form the guiding principles of life. To this end their teacher will be with them night and day: at morn, at noon, and dewy eve, the fresh instruction will be poured over their tender minds. Their persons will be constantly attended to, and such restraints imposed and habits cherished, as will form the manners of modest Christian women, fitted for usefulness, the ornaments of our nature, and the hope of the future greatness of our dear country.

And now, as to facts since my return home: Four days since, we have begun to quarry stone for the "*west wing*" of Jubilee chapel and school house, and also for the main building of the College. The stone (hard, light, clay-colored [illegible] of an excellent quality) is found in abundance; the distance of the *new quarry* of this kind is, however, one mile and a half from the College, and the road to it needs some labor; but the additional expense is nothing compared with the superior quality of the stone, as to proper shape and thickness, and the greater ease in quarrying. The men are now at work in considerable numbers, and more are expected soon, who were engaged while on my way from the East. The weather is cold, but our hearts are warm with courage to go on and finish the great work "before the time of my change come"—which solemn event, now that I am premonished by the late news of the death of good Bishop Moore, of Virginia, I *feel* to be not far distant. In God's name, therefore, I ask to be assisted in *finishing* what *He* alone hath enabled me thus far to achieve. For Jesus' sake let my sins be blotted out from the book of God, and the memory of them from the minds of men. Let the name of Jehovah, who "all my life long" hath *provided* for me, be glorified in the speedy erection of Jubilee College. It is now *vacation*, and the boys are nearly all with their friends; yet the scene is busy all around. The carpenters and joiners are at work in finishing the *farm-house*, and a noble building it is, 30 by 47 feet, three stories high, nine rooms serving for a boarding-house, while the College is in building; for a workshop in winter, and for the storage of goods now too many for the warehouse. After this week the saw-mill will run nights as well as in the daytime; an additional hand for that purpose will be engaged this day. The families, the students, and all the work-hands, I learn, have been quite well in health during my absence since June; so that I feel quite cheered in returning home to see their ruddy countenances. May my dear country and Church men especially smile upon me as God doth: "He doth not forsake me now that I am old and gray-headed." May they be Godlike in this respect.

So prays your and their servant in Christ,

Philander Chase.

P. S. The price of tuition and board, both for males and females, is alike: only $80 per annum each, payable in advance.

For the Churchman.

Dear Mr. Editor,—How is it that the late edition of our General Canons is so full of errors? How is it that one whole canon is omitted? I had intended to read them all with attention and send you the result: but, finding a canon omitted, I lose no time in reporting such progress as I have made.

The canon left out of our code is on p. 121 of the Journal of the late General Convention, and is entitled, "*Of Clergymen ordained by Bishops not in Communion with this Church,*" &c. It was (in substance) part of Canon 23d, of 1832; which latter was re-enacted, with alterations, in two distinct Canons, one of them the 6th, of 1841, the other omitted. Both of these were passed by the House of Bishops on the evening of Oct. 18th, p. 121, 124; and both were concurred in by the House of Deputies on the morning of Oct. 19th, p. 79, 80; when also the bishops agreed to an amendment of the former, p. 130, and were informed of the passage of the latter by the other House, p. 131. The only defect is, that a wrong title is given to the omitted canon on p. 80 and 131; but this, I apprehend, is not fatal, or even material, as the recorded acts of legislation cannot apply to any other canon or proposition whatever. If I am right, our Church has one canon more than appears in her printed code.

And now for other mistakes, i. e., such as I have thus far noticed.

In Article 4 of the Constitution, the words "or district" are retained, as they were in that printed in 1838, though the Convention of that year expunged them.

In Article 5, the reading is "any *part* of the United States," as it was in 1838. It is obviously a clerical error; and the word "part" should be erased. It does not occur in the old Article, before the late amendment; but it appears to run through the Journals for 1835 and 1838, except on p. 90 of that for 1835, where the original form is given. The Article stands correctly in Swords' Almanac for 1839.

Canon 2, of 1838, sect. 3, reads, "the charge of the vacant missionary episcopate shall devolve on *some* bishop of this Church." It should be, "the senior bishop," as in the former edition.

Canon 5, of 1838, refers twice to some "Canon VI.," for the dispensing with Latin, Greek, and Hebrew. Now, not one of the canons marked VI. relates or related to that or any kindred subject. The reference should be to Canon 9, of 1841.

In Canon 4 of 1841, four lines from the bottom, for "bishop presenting," read "bishops presenting."

In Canon 5 of 1841—line 2, for "time and places," read "times and places"—line 9, for "the Evidence of Christianity," read, "the Evidences of Christianity"—line 17, for "passage of Scripture," read "passages of Scripture:" otherwise the candidate must write the two sermons on one text, for each of the three examinations. The two latter mistakes are in the Journal, p. 128.

In Canon 6 of 1841, p. 33, four lines from top, "within whose diocese" should be "with whose diocese." And in sect. 2, "reside in the country" should read "reside in this country." Both these errors are in the Journal, p. 125; but they are evidently clerical, and should be corrected.

There are two oversights in sect. 4 of Canon 7 of 1841. The first is, that it supposes that a State or Territory may be "not in connexion with this Church;" whereas the whole unorganised portion of the United States has been placed under the missionary bishops, which brings it all into this "connexion." The second is, that when clergymen are transferred from a State or Territory supposed not to be in this "connexion," "and having no Convention," they must have the "testimonial" from three presbyters, instead of the missionary bishop under whose charge they are placed by Canon 2 of 1838. Practically, these blunders do no harm, as the latter Canon governs in the case; but they ought not to exist.

I conclude with expressing the hope that we shall find all right in Swords' Almanac.

Philadelphia, Jan. 3, 1842. O.

P. S. On p. 173, only the word "state" is proposed to be erased from the Institution Office: it should be "state or," as on p. 119, where the original proposition is recorded. On p. 79, it is given erroneously. Again, on p. 173, middle of Article 10, the word "is" is omitted before "properly qualified." See p. 82.

For the Churchman.

NEW YEAR'S DAY.

The mourners go about the streets. *Eccles.*

I.

'Tis New Year's Day—the Promenade
Is all alive!—but yet 'tis solemn!
Music and mirth, and masquerade,
As on they march in solid column,
Old Time their Captain—Death their foe,
And to be shot at—how they go!

II.

There's a great action to be fought!
But first they love a little funning;
A rubber with old Death, for nought;
A match 'gainst Time—they're dicing, running,
And still *en route!* Ho! *Tete d'armée,*
March! *En Avant!* I heard Time say!

III.

The world is out, the world's astir;
The beau with smiles the belle is cheering;
Old Time, the while, at him and her,
Arm-locked with Death, sits calmly leering—
Ho, Death, says Time—a fair game! very!
We winners, grave—the losers, merry!

IV.

A happy year! old Death, hear that!
This year makes her two wrinkles older,
And he'll find locks beneath his hat,
And stray hairs, dropping on his shoulder,
Gray—as your own pale steed—old Death!
But hush! don't laugh above your breath!

V.

Ay, brother Time: See that young limb,
Heir to his Father's gains on cotton!
I've kept the merchandise, for him,
Three yards to wrap him—cold and rotten:
The gains—will come a day too late,
Save silver for his coffin plate!

VI.

Year after year—year after year!
Old faces gone—raw conscripts coming;
From the old rounds they disappear,
But still the promenade keeps humming!
See how they march! Death, Shoot some arrows,
Blank cartridges—for joints and marrows!

VII.

Rheums, chills, and aches! Shoot sly—take care!
Now—bravo! is n't it amazing!
We're giving them our broadest stare,
And no one sees us sit here gazing!
Nay look!—there's one old man, can see;
Strange,—cried old Death—he smiles at me!

VIII.

Poh—yes! He is n't worth our game,
I saw him, when St. Paul's was tolling,
Go in to prayers: and out he came,
And smiled to see my wheel a-rolling;
Answered old Time! But come this way,
Snap up the fools that will not pray!

IX.

Such was the talk I seemed to hear,
Amid the buzz, the jests, and greeting!
There's mockery to my simple ear,
In mirth—when our poor life is fleeting!
Smile—only ye, whose Faith sublime
Hath years—beyond the years of Time!

Morrisania, Jan. 3d, 1842.

The corner stone of Grace Church, Cincinnati, was laid on the 29th ult., with appropriate religious solemnities: the rector (Rev. Dr. Colton) and the Rev. Messrs. Brooke and Johns officiating.

THE CHURCHMAN.

SATURDAY, JANUARY 8, 1842.

THE SECULAR PRESS.

We account it one of the favorable symptoms of the age that our secular journals show an interest in theological subjects. We should be glad to have them speak out till every layman in the land is brought to take sides either for or against the great principles which are now, in the religious world, absorbing all minor deversities of opinion. In such a case, crude thoughts and empty words might, especially in the outset, be expected in abundance; but the zeal manifested, and the curiosity awakened, would be an ample compensation. Besides, to use the stereotyped phrase, ours is an intelligent community, and they who write for it are soon brought to feel the necessity of one little qualification which in their first eagerness they are apt to overlook; the necessity, we mean, of understanding their subject. *Docere docet doctorem;* they who begin to write will afterwards learn to think. By all means then would we encourage our worthy friends of the New York Express, the Journal of Commerce, and such other secular prints as have honored us with their notice, to take courage and go onward. Let them not mind a *faux pas* in the outset, but trust to future care and study to repair their first mistakes. Their views are already quite as clear as those of some sacred journals which enjoy the light of professional lore; while their earnest and vigorous periods are signs of that cleverness and talent which often enable pupils to outstrip their masters.

We have an eye especially to the following article from the New York Express, which a friend has just placed in our hands:

"PUSEYISM.

"*To the Editors of the Express:*

"Religious communications are out of place, as a general rule, in newspapers chiefly devoted to politics, commerce, and literature, but on some occasions it is best to disregard any such objection; and particularly when the circle for whom an article is intended, is widened and extended so vastly as it is, by preferring the columns of the Express to those of the Churchman, where the doctrines of Pusey and Newman would othewise be more appropriately discussed.

"The writer of this addresses himself to the Laity of the Episcopal Church of this country. It is an alarming fact, that the Oxford tracts are making rapid strides among our Clergy, and it is feared a majority of those in the Southern diocese of New York have already favored them. It is not my purpose at this time to state what are the leading principles of the Oxford Heresy, but as a general proposition, I assert, that if they be correct, then the Episcopal Church, with all its good and holy men, for hundreds of years has *been in error*, and the vaunted purity of our faith, the consistency of our interpretations, and the stability of our creed, are all delusions, in which millions have gone confidingly to their graves.

"I also assert, that when any two or three men, like Pusey, or Newman, or Keble, can shape the character and principles of a whole Church, it is no longer a place of trust, or of refuge; it may be shaken about by every wind of doctrine, it is the creature of men, the adjunct of priestly ambition, the support of schism and of error. The Bible, from which all authority is derived, and other foundation than which no man can lay, becomes a collateral, rather than the main reliance of Christian hope, and is as we see daily, profaned by the commentaries of folly, and the perversions of fanaticism.

"If the Episcopal Clergy uphold these doctrines in this country—common sense and true piety will take ground against them; and if the progress of error is not stayed by remonstrance, it is predicted that the Puseyites will be without congregations, or the Church lie prostrate in the dust. As a layman long and truly attached to it, I avow that I will, with the help of God, endeavour to arouse my lay brethren to a sense of their danger; and wherever this brief article meets the eye of a friend, I beg him to resist to the uttermost the movement now on foot, to ally the Reformed Church of England with the pennance-imposing, miracle-working, indulgence-granting, and image-worshipping Hierarchy of Rome. "A Layman."

In the allusion to the narrow circulation of the Churchman compared with the Express, there is a concealed and delicate stroke of satire which, like the beauty of an ancient classic, needs the note of a commentator to bring it to view. The mention of "Pusey and Newman," and again, of "Pusey or Newman, or Keble," though to our taste somewhat bald and ungentle, is perhaps to be admired for its sententious brevity. Such felicities of expression, combined with the energy of the writer's tone, and the graceful rotundity of his periods, show, that in order to be an accomplished writer in theology, he needs nothing but some little knowledge of his subject.

Our "Layman's" zeal to preserve his brethren from heresy is commendable. His omission "to state what are the leading principles of the Oxford Heresy," is in the highest degree prudent. His "general proposition" is advanced with a majestic swell which may strike terror into the hearts of those who do not know what is meant by the words *faith, creed, and heresy.*

Had the duty of catechising been properly discharged when our "Layman" was a boy, it might not be necessary to tell him that *the faith* of the Church is contained in two brief summaries which are called *Creeds*, and are commonly known as the Apostles' and Nicene Creeds; that these creeds have been professed for substance from the Apostles' times, and in their present form for nearly fifteen hundred years; that the denial of any article of faith contained in these creeds is *heresy*, and the denial of other truths not fundamental is *error* but not *heresy.* In view of these simple facts, any one may see that of the six different assertions which "A Layman" has wrought into his "general proposition," one only is (and that by accident) possibly true, while the other five are palpably false. For it is matter of fact, 1, that the Oxford teaching, even if erroneous, is not "heresy," since it has never contravened nor been accused of contravening any article of the Church's faith; 2, on the supposition that the Oxford doctrines are erroneous, (which is the utmost that can be reasonably supposed,) still the "Episcopal Church" cannot therefore have hitherto "been in error" *of faith*, though it *may* (and this is the accidental truth) have "been in error" of opinion; nor since the same doctrines even if erroneous are not in fact heretical, does the supposition of their truth show that, 3, the "purity of our faith," 4, "the consistency of our interpretations" in matters of faith, 5, "the stability of our creed," have been "delusions," in which, 6, "millions have gone confidingly to their graves."

"A Layman's" second assertion "that when any two or three men like Pusey, or Newman, or Keble, can shape the character and principles of a whole Church, it is no longer a place of trust or refuge," is good, but he is mistaken in supposing that the gentlemen to whom he refers, or any others, have or can have the powers which he ascribes to them. Like other good men, they may awake the members of the Church to a greater zeal in behalf of her principles; but the principles themselves (A Layman will find them in the Nicene Creed) are immutable; they have been daily and universally professed in the Church for eighteen hundred years, and they who have fallen upon them, and attempted to shape the character of the Church in contravention to them, have been "ground to powder," or expelled from her pale.

In his next sentence, our "Layman" shows some little confusion of thought, but not without a sparkling of good sense, which with due care might be fanned into a hopeful flame.

The foundation, other than which no man can lay, is not the Bible, but our Lord and Saviour Jesus Christ. From him all authority in the Church is derived; while the Bible is the written constitution from which the Church derives principles of faith and rules of conduct for her members.

"A Layman" has a dread (and this is the little spark which gives us hope of his proficiency) of seeing the Bible "profaned by the commentaries of folly and the perversions of fanaticism." But what, will he allow us to ask, is the *standard* for the detection of folly and fanaticism? In the world the best standard of sanity, and that generally adopted, is the *common sense* or agreement of men in matters of life. A madman has a different standard; a standard of *peculiar* and not *common* sense; and so he thinks all the world crazy but himself. In the Church also, the best standard of soundness, and that adopted by all who are not duped by some crotchets of their own, is the *common sense* or agreement of the universal Church. By this standard, which is that adopted by the Oxford divines, (whether their views in all respects conform to it or not,) windmills are windmills, and Don Quixotte was a madman. Pray how stands the matter in the eyes of "A Layman?" Let him give us his standard of sense and soberness, and then, and not before, we shall know what he means by folly and fanaticism.

Perhaps "A Layman" is a lawyer. If so, where would he look for the sound construction of the Constitution of the United States? To the private opinions of those who have an interest in violating it, or to the recorded decisions of the Supreme Court? The constructions which our highest courts put on the statute, are the best standard we can have in civil life of truth and soberness, though to the inmates of a jail they may seem no better than "the commentaries of folly and the perversions of fanaticism." The divines against whom "A Layman" has essayed to break a lance, look for the true sense of the Holy Scriptures in the decisions of universal councils and the consent of the fathers; and therefore when *they* talk of folly and fanaticism, we know what they mean. Let "A Layman" give us his standard, and we shall know what *he* means.

"If the Episcopal clergy uphold these doctrines in this country, common sense and true piety will take ground against them." So says our Layman: and if he means the common sense of the world and the piety that flows from it, he is probably right; but if he means the common sense of the Church and the piety that flows from it, his prediction is absurd, because the *common sense* or collective judgment of the Church is itself the very standard by which "these doctrines" are judged and sought to be upheld. "And if the progress of error"—pray Mr. Layman, what *is* error?—"is not stayed by remonstrance, it is predicted that the Puseyites" (thank you, sir, for your courtesy!) "will be without congregations, or the Church lie prostrate in the dust:" which means, we suppose, that such men as the correspondent of the New York Express will leave the Church and turn schismatics or heretics. And *whose* loss will that be?

"A Layman's" "endeavor to arouse his lay brethren to a sense of their danger;" and his begging his friends "to resist to the uttermost the movement now on foot, to ally the Reformed Church of England with the penance-imposing, miracle-working, indulgence-granting, and image-worshipping Hierarchy of Rome," betrays an exuberance of zeal which a little knowledge might turn to good account. Let him compare the Nicene Creed in his Prayer Book with the creed of Pius IV.; let him remember that in order to an alliance with Rome, each and every of the articles in this latter creed must be held not merely as a matter *of opinion*, but as a matter *of faith* and *of necessity to salvation;* and that the whole creed must be required to be professed *under pain of eternal damnation*, in order to baptism; must be inserted in our Prayer Book, and allowed to be used in connexion with the Apostles' Creed on every occasion of public worship; let him remember this, and then if he really think that the Church of Rome will surrender, or the "Reformed Church of England" will adopt that creed, which quite as good judges as "A Layman" regard as an *impassable* barrier to communion, then let him continue to write for the New York Express; and in his efforts to avert the dreaded alliance, he shall at least gain the credit of taking time by the forelock.

AURICULAR CONFESSION.

By way of postscript we annex the following:

"FOR THE EXPRESS.

"Puseyism.—The Rev. Bader Powell, Professor of Geometry, at Oxford, has published a sermon called 'the Protestant's Warning,' in which he says, I speak from the testimony of facts recently brought within my own knowledge, that 'attempts have recently been made *in this place* by the Ministers of the *Established Church* to enforce *auricular confession* on those under their influence.' What do the *New York* Oxford men say to this? Are the Altar-kneelers, the believer in the 'special presence' at the Lord's Supper prepared to adopt confession also? A Layman."

How "enforced?" Not by law, for there is no law to that effect in the Church. All that Mr. Powell can mean is that the practice is strongly recommended; under what circumstances, or with what limitations, it was not perhaps convenient to state.

If any think that our difference with Rome in this matter lies in the point of "auricular confession," or the private confession of sins to a priest, he has yet to learn the extent of his Catholic liberty and the depth of the Roman error.

Pray what is there in priests that they as a class should be excepted from the apostolic rule "confess your sins one to another?" If a child may confess his sins to his parent, or a man to his Christian friend, why may not a penitent and broken-hearted parishioner pour out his sorrows to his pastor, and recount the sins that burthen his conscience? Our Prayer Book tells us that "Almighty God . . . hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins:" does the possession of this authority disqualify a priest for hearing the confessions of a penitent brother?

To answer in the affirmative is absurd; and our layman therefore must look elsewhere for our difference from Rome. We allow *Canonical Confession* for public offences, and contend for the right of the Church to enforce it, whenever she deems it expedient; nor will any who has lived among the descendants of the New England Puritans, say that there is any thing exclusively Popish in this doctrine. We not only allow but we strongly commend *voluntary confession* for the ease and satisfaction of troubled consciences; and our mother Church, (whose example should have the greatest weight with us,) requires, in her Office of Visitation of the Sick, that "the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any grave or weighty matter," in order that he may receive, "if he humbly and heartily desire it," the priestly absolution.

Far from being grieved or scandalized to hear that attempts have been made in the University of Oxford to encourage auricular confession, (*sit venia verbi!*) we rejoice at it as the omen of a brighter day in her history. For we have no hesitation in expressing it as our deliberate opinion, that this same habit of private and particular confession is a most salutary provision and powerful auxiliary for the due and efficient maintenance of school and college discipline; and if judiciously encouraged in our own colleges, we have no belief that their history would be marked by less proficiency in study, greater dissipation, more frequent riots, or any deeper necessity for tempestuous revivals of religion.

The error* which we charge upon Rome is, that she makes the particular confession to a priest of all sins committed after baptism to be *necessary to salvation*, and pronounces ANATHEMA on all those who inculcate confession on any other principle. When Mr. Powell shall have proved that "ministers of the Established Church" have taught, not simply the benefit of private and particular confession under the circumstances and limitations with which the Church allows it, but the *necessity in order to salvation* of every man and woman confessing all his or her sins to a priest, and that they have attempted to enforce this practice by law, (a thing not *very* likely to happen while no such law exists in the Church,) then we shall hesitate to say that no layman of sense should listen to his "Protestant Warning."

---

* The *proof* of the error is, that it rests solely on the dictum of Rome, and is unsupported by Scripture interpreted by the Primitive and Catholic Church. Rome, indeed, professes to make the appeal here implied, because she cannot in decency refuse it; but she makes it in hypocrisy, well knowing that in this and all other points of real difference, she cannot and will not abide by the issue.

ORATORIO OF DAVID.—Mr. Braham as David. Those of our readers who have not heard Mr. Braham, will have an opportunity, on Tuesday evening, at the Tabernacle, of hearing him in the above Oratorio, which was composed expressly for him.

The Memoir of Dr. Bayard, by the Rev. J. W. Brown, is published, and ought to be generally purchased, not only as a memorial of one of the best of men, but because the proceeds of the sale go to the benefit of the family.

We are informed that an application has been made to the Rev. Mr. Johnson, by the vestry of St. John's Church, Brooklyn, to solicit from the clergymen who preached the course of sermons just completed in that church, copies for publication. They say this should be done, as well for the gratification of those who heard them with so much pleasure and profit, as for the information of those who did not hear them, very many of whom have made erroneous statements in respect to them.

The series of discourses at St. John's Church, Brooklyn, was happily concluded on Sunday evening last, by the Rev. Mr. Patterson, a young clergyman of much promise, and now the assistant minister at S. John's.

VIRGINIA; *or the Lost and Found; A Tale, by the author of "Constance, or the Merchant's Daughter," "Christmas Bells," &c.* New York: Dayton & Saxton. 1842.

This is another beautiful and affecting little tale from the pen of one whose previous attempts in this department of literature have been crowned with the best evidences of the public favor Its design is to guard against some of the more attractive tendencies of Romanism, by presenting the truth in its unity and simplicity. The volume is embellished with a fine steel engraving, and is brought out in good style.

"The Rector's Christmas Offering to the Parishioners of St. Mary's Church," and a "Pastoral Letter in behalf of Systematic Charity," are new proofs of Bishop Doane's enlightened attachment and untiring zeal in behalf of the Church. They are both valuable tracts.

SWORDS' POCKET ALMANAC.—We have just received a copy of this valuable work for 1842.

A STATEMENT *of the Facts and Circumstances connected with the late trial of Dr.* A. A. MULLER, *late rector of Trinity Church, Clarksville, Tenn., &c.*

Dr. Muller has been lately displaced from the ministry by his diocesan Bishop Otey, after having been tried in due form and found guilty of charges affecting his moral and ministerial character. The present pamphlet is his own statement of the affair, "respectfully addressed to the Rt. Rev. Bishops, Clergy, and Laity, of the Church, and to his numerous friends throughout the Union." The statements of any man under such circumstances, are of course to be received with great distrust, the presumption being strongly, *very* strongly against him. Still we must own ourselves staggered by his pamphlet. We take for granted it will be answered, and its author, in writing it, convicted of some gross violation or suppression of truth.

TRACT NO. XC.—The letter to the Bishop of Winchester, albeit a masterpiece in its way, we did not intend to give to our readers, fearing to pall them by too much matter of this description. We find, however, from the many notices of it in our foreign journals, that the letter has produced considerable sensation abroad; and this circumstance, combined with the request of a clergyman in whose judgment we confide, has induced us to give it a place in our columns. It will be found on our last page, and will abundantly repay perusal.

DUX FOEMINA FACTI.—Our Low Church brethren have a potent auxiliary in a lady who writes under the signature of "Charlotte Elizabeth." We have on former occasions noticed her religious romances in terms which one dislikes to apply to the productions of a lady's pen. Her "Peep into No. XC" has placed her at the head of theological scolds. Of her "Autobiography," which has been lately reprinted in this country, and duly puffed by her spiritual kindred, (out of pure devotion to our "*beloved Church*,") a curious and painful specimen may be seen on our first page, under the head of "ULTRA PROTESTANT DISREGARD OF THE PRAYER BOOK."

In the communication of "F.," in this paper of last week, in the third paragraph, for within the church rails, read, within the chancel rails; in the fifth paragraph, third sentence, read, but which, amidst the rage now prevalent for means, or rather money, under other names of less power to mind us of holy duty—collections, contributions, and the like—is neglected and well nigh forgotten; and, brethren, &c., instead of the confusion confused, as printed; and, at the foot of the column, instead of in the following prayer, make his acceptance, &c., read, in the following prayer, the prayer for CHRIST'S Church militant, beg his acceptance, &c. F.

[The "confusion confused" was the best sense and order that the united efforts of the editor and printer could contrive to take the place of a number of illegible characters.—*Ed. Churchman.*

We have been requested to publish the following list of errata in the printed copy of the Constitution and Canons of the Church attached to the Journal of the last General Convention.

The Constitution, and Canons of 1841, will be published in this paper, and in the Appendix to the Journal of our last Diocesan Convention, corrected accordingly.

CONSTITUTION.

Article V., line 1, omit "part."
last paragraph, line 1, for "the diocese," read *a diocese.*
Article VII., 2d paragraph, last line, for "the,' read *these.*

In the "NOTE" appended, add to the first paragraph, the following:—*In General Convention,* 1823, *the Constitution was changed so as to allow each Convention to determine the period of the year thereafter for the meeting of the next.*

CANONS OF 1841.

IV. Sect. 2, line 5, for "Bishop," read *Bishops.*
V. Sect. 1, line 2, for "time," read *times;* line 3, for "examination," read *examinations.*
line 9, for "Evidence," read *Evidences.*
VI. Sect. 1, line 15, for "Canon 4th of 1835," read, *the Canon passed at this Convention, entitled, "Of Ministers removing from one diocese to another."*
IX. Sect. 4, line 12, for "direction," read *discretion.*
Sect. 5, line 2, for "be the test," read, *be brought to the test.*

There are also the following omissions in the notices prefixed to the Canons of former enactments:

Canon V. add, *the 14th of* 1832.
VI. add, *the 23d of* 1832; and for "of the present Canons," read, *Canon of* 1832.
Canon VIII. add, *the 7th of* 1835.
IX. should have the following prefixed:
[*Former Canons on this subject were the 6th of* 1795; *the 7th of* 1804; *the 7th of* 1808; *the 8th of* 1820; *the 1st of* 1823; *the Canon of* 1826; *the 9th of* 1832; *and the 4th of* 1838.]

THE HISTORY OF MICHAEL KEMP, *the Happy Farmer's Lad: A tale of Rustic Life, illustrative of the Spiritual Blessings and Temporal Advantages of Early Piety.* By ANNE WOODRUFFE. *From the sixth London edition.* New York: Robert Carter, 58 Canal street, and 101 Fulton street, Brooklyn. 1841.

Michael Kemp, as we read on the first page of the first chapter, "had become a truly *good* boy; that is, he was a *Christian*, convinced of his need of a Saviour, and rejoicing in the hope of everlasting life through JESUS CHRIST." In plain English, Michael had written his own name in heaven. Now this seems to us beginning at the wrong end. We had rather children should be taught, not that they have taken GOD and become Christians because they are *good*, but that GOD has taken them into his Church by Holy Baptism and made them *good*, (so far as they obey the faith of which Baptism is the sacrament,) because they are *Christians*, and so convinced of their need of a Saviour, and enabled to rejoice in the hope of everlasting life. It is totally impossible that a book which sets out with so radical an error can be one of salutary tendency.

The Rev. P. E. Milledoler, having accepted a call to become the rector of St. Peter's Church, requests all letters and papers for him directed to Freehold, N. J.

The Rev. Samuel G. Gallagher, having removed from Laurel, Del., requests letters and papers intended for him to be sent to Salisbury, Md.

The Rev. John B. Pradt has taken a letter dimissory from the Diocese of Vermont to that of Pennsylvania, and wishes letters, papers, &c., to be sent to Coudersport, Potter county, in that state.

The Rev. A. P. Merrill, having removed from the Eastern Diocese to Holly Springs, Mississippi, requests that all letters and papers for him be directed to that place.

The Rev. Elezer A. Greenland, having taken the temporary charge of St. Paul's Church in Vergennes, Vt., requests that letters and papers for him be directed to this place.

Bishop Griswold preached in Dedham on Christmas day, and administered the communion; and on the Sunday following preached twice.

TO CORRESPONDENTS.

"Roger" in our next, if at all.

"A Constant Reader" is informed, that as a general rule we have declined to insert communications of the kind she has sent. The general practice (incivility to strangers in Church) is a proper subject of public remark; but not, we think, the mention of churches and individuals. Let the statement be made to the Rector, who may, if he see fit, admonish his congregation.

In answer to several inquiries respecting the sermons lately delivered in Brooklyn, we would state that the published reports have not been full, nor entirely satisfactory; and that they cannot now be obtained.

"D." and "S. W. C." in our next.

An extract of a letter from Bishop Chase also in our next.

ST. MARY'S HALL, BURLINGTON.—We have been much pleased to see the following notice of this excellent institution in the Banner of the Cross:—

CHRISTIAN EDUCATION.

Deeply interested in Christian education on Church principles, and rejoicing in the advancement that this vastly important subject is now making, I am constrained to note a brief visit which very recently I was permitted to make to St. Mary's Hall, Burlington. It is doubtless known to most or all of the readers of this paper, that this Institution is under the fostering care of the able Diocesan of New Jersey, and is, in its whole arrangements and character, thoroughly Episcopal. It but recently dated an entrance on its fifth year, and under brighter auspices than ever shone upon it. Having successfully encountered the difficulties always incident to a new institution, but especially formidable in times such as the present, it may now be regarded as established on a lasting basis, and destined, under a smiling Providence,' to flourish in increasing vigor and usefulness.

The whole arrangements express most decided and commendable neatness, comfort, and gentility, amidst the most ample accommodations. It was delightful to see the happiness betokened in the healthful and smiling faces of these fair ones, and have their assurances of contentment and pleasure as members of a great Christian household in circumstances favorable to their choicest interests. The establishment is strictly paternal in its government; and while it has due regard to both the physical and intellectual culture of the subjects of its care, its prominent object is, to train immortal spirits for piety and usefulness in the world, and for honor and glory in the skies. To its revered Episcopal Head, its amiable Rector, its capable Matron, and many excellent instructors, are Christian parents indebted for such favored means for rearing their daughters in the nurture and admonition of the Lord, and in the principles and spirit of our time-honoured Church.

Burlington is a village with which for location, beauty, and healthfulness, few can compare.—Remote from its business and bustle, on the sloping margin of the noble Delaware, stands conspicuous St. Mary's Hall. Here are congregated many sweet daughters, their country's buds of promise, their parents' brightest hopes; destined, we trust, to exert the purest influences, and educate others for immortal life. May increasing accessions long be made to their numbers, and the purest influences of the Spirit descend, to sanctify their characters and the institution which has thrown over them its fostering care.

BISHOP CHASE.

This venerable prelate preached here on Sunday evening last on his return home from a four months' tour at the east. He arrived at Tremont on the preceding day, preached there on Sunday, and after service rode over here and performed service at night. Intimation of his coming having been given during the day, the church was thronged to hear him, and well did he meet the public expectation. At the close of the meeting, his numerous friends flocked around, happy to take once more by the hand this indefatigable pioneer in the cause of Episcopacy in the far west, and to offer their congratulations at his safe return. It is known that the object of his visit to the east was to make a last effort in behalf of Jubilee College. We had no opportunity of conversing freely with him as to the result of his efforts, but are under the impression that he has been even more successful than could reasonably have been hoped for. We understand, though not from himself, that the greatest interest is felt to receive the successive numbers of his Reminiscences, now in a course of publication, and that had the edition been ten thousand, instead of fifteen hundred, they would all have been taken.—*Peoria Register.*

The Rev. John Morgan, having taken charge of St. Andrew's Parish, Northford, for the present, has taken up his residence in this city, where he wishes all letters and papers to be directed.—*Ib.*

ORDINATION.—Mr. Joshua Downing Berry, M. A., was admitted to the holy order of deacons, by Bishop Brownell, in Christ Church, Hartford, Dec. 2. Morning prayer was read by the rector of the parish, the Rev. George Burgess, and the sermon preached by Rev. A. B. Chapin, from Eph. iv. 15, "Speaking the truth in love."—*Chron. of the Church.*

Monument to Bishop Moore.—The Richmond Compiler says that a number of gentlemen belonging to the congregation of the Monumental Church in the city of Richmond, met on the 30th ult., for the purpose of adopting measures to erect a monument to the memory of their late Pastor, Bishop Moore. The rector and wardens of the church were appointed a committee to contract for, and cause to be erected, the said monument.

The Rev. G. W. Ridgely has been elected rector of St. Martin's Church, Marcus Hook, and St. Paul's Church, Chester, Delaware county, Pa.

INDIANA.—ORDINATION.

On the second Sunday in Advent, Dec. 5, 1841, the Rt. Rev. Jackson Kemper, in St. Paul's Church, New Albany, admitted to Deacons' orders, Andrew Wylie, D. D., President of the University of Indiana, and for many years a distinguished minister of the Presbyterian denomination.

There were present on this interesting occasion, as examiners, the Rev. S. R. Johnson of La Fayette, the Rev. A. U. Lamon of Evansville, the Rev. Mr. Fiske of Richmond, and the Rector of the parish, the Rev. J. B. Britton.—The Rev. Mr. Fiske performed the service; the Rev. Mr. Johnson preached the sermon; and the Rev. Mr. Britton presented the candidate.

In the afternoon and evening Dr. Wylie preached, (in the afternoon also performing the service,) when in his usual candid and truth-loving spirit, he gave his reasons for seeking the fold of the Episcopal Church.

The sermon by the Rev. Mr. Johnson was one of his happiest efforts, and as he offered the right hand of fellowship in the fulness of the overflowing of his generous, gospel spirit, all hearts seemed moved. The sermon of Dr. Wylie in the afternoon, on "The peace of the Church," was characterized by the deep sensibility of his nature, and not an unkind expression was uttered on this occasion towards any person or body of people. It was indeed a day long to be remembered among us, and we trust that we were edified in the ways of truth and peace, and received an impulse towards the glory everlasting. J. B. B.

Western Episcopal Observer.

MISSOURI.—The Convention of this Diocese assembled at St. Louis on the 11th of November. Of the Clergy there were present the Rev. Messrs Minard, Peake, Homman, Hedges, Griswold and Corbin.

The Rev. Mr. Minard was chosen President, and the Rev. Mr. Peake, Secretary. Of the number of Lay Deputies we are not informed.

The new parish of Grace Church, Jefferson City, was admitted into union with the Convention.

The Clerical members of the Standing Committee are the Rev. Messrs. Minard, Peake and Hedges.

A resolution was adopted inviting Bishop Kemper to take the Provisional Charge of the Diocese, and as he had not returned from the east, the Convention was adjourned to the 30th of December.

The Rev. E. C. Hutchinson, President of Kemper College, arrived with his family at St. Louis on the 25th of October.

The Rev. Professor Caswall of the same College arrived at St. Louis with his family on the 15th of November.—*Gospel Messenger.*

From the London Church Intelligencer.

BRISTOL SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The twenty-sixth annual meeting of this Society was held on Thursday, Nov. 11, in the Assembly Room, Prince's Street, Bristol, Chas. Pinney, Esq., in the Chair. The meeting was very numerously and respectably attended. Prayers having been offered by the Rev. W. Seaton, Secretary, the Chairman opened the business of the meeting in a brief but eloquent address.

The Rev. W. Seaton, Secretary to the Society, then read the report. The Rev. R. A. Taylor, the other Secretary to the Society, then read the audited account, from which it appeared that the receipts for the year had been:—donations, £41; subscriptions, £98; collections at several churches in Bristol, £187; at the annual meetings, £39; from an Operative Society, £8; making, with various other collections, £556. The funds had exceeded those of last year by £97. (Cheers.)

Daniel Cave, Esq., moved the first resolution, for printing the report, in a very able speech.

The Rev. Edward Tottenham seconded the motion in an admirable address; in which he said, he was glad to learn from the report that the funds this year had improved nearly £100; but in this the city of Bath still far surpassed them. He remembered when there were only two sermons in a year at Bath, in behalf of the Society, and £200 were collected; now there were nineteen sermons last year, and the collections were nearly £1300. (Cheers.)

The Rev. J. H. Woodward moved the next resolution, and said, that the Society had contributed £3000 towards the provision for the Bishopric of Jerusalem. The Rev. Dr. Tattershall seconded the motion.

The Rev. J. B. Clifford moved the next resolution, of thanks to the Almighty for the success of the Society, and congratulation on its increased progress from the appointment of the Bishop of Jerusalem.

The Rev. J. B. Cartwright seconded the motion in a long and eloquent address, in which he said that the Society had been in existence since 1809. For the few first years it consisted of persons of all denominations, and from want of union it made but little progress. Bishop Burgess had said that if it had distributed the New Testament in the Hebrew language, it would have effected more than it did by all its proceedings. But they could get copies of the Old Testament in Hebrew only at a very high price; a cheap copy published stood in 25s. But the Society got over this difficulty. In 1815, by the aid of a munificent individual, it was made wholly a Church Society, and then it began to act with vigor. In 1818 it experienced the difficulty of conducting the workshops formed to teach the converted Jews a trade, which the Society did not understand how to manage. It, however, went on for eleven years, preparing the way, and it published copies of the New Testament in Hebrew, in Polish, and the languages of other nations in which the Jews were scattered. In 1820, the Society became a Missionary Society, in which course the Rev. speaker gave an interesting account of its progress, especially in Germany and Poland, with especial commendation of the labors of Dr. McCall and Mr. Bekker in those countries. In Prussia, where no Jew could be baptized unless he manifested a full knowledge of Christianity, 1888 persons had been baptized in 15 years. In England 40 Jewish converts had become Christian Ministers. In June last he (the Rev. Mr. Cartwright) had presented between 40 and 50 candidates to the Bishop of London for confirmation; of whom 31 had been Jews. For a number of years Jews presented to the Bishop of London for that right had averaged 20 a year. On Whit Sunday and Trinity Sunday last, 40 Israelites had received the sacrament at the Society's Episcopal Chapel. On the Register there were 321 Jews, of whom 116 were adults who had been baptized. He himself had admitted nearly 100 converts. The Rev. gentleman then detailed the causes which had led to the appointment of the Bishop of Jerusalem.—The King of Prussia had perceived that the Romish Church, aided by the King of France, and the Greek Church, aided by the Emperor of Russia, were making great exertions at that city; and he had proposed to our beloved Sovereign to establish a Protestant Bishopric there. The Queen and the Heads of the Church had concurred in this, and the King of Prussia had not only given £15,000 (half the sum required) towards the endowment, but had consented that the Bishop should be of the Church of England, provided German Protestants were allowed to sign, instead of the 39 Articles, the Augsburgh Protestant Confession of Faith. The Rev. Mr. Alexander, who had accepted the office of Bishop, was a Jew by birth, a subject of the King of Prussia, and an affiliated child of the Church of England. The Rev. gentleman concluded amidst emphatic applause.

The Rev. John Hensman, in some appropriate remarks, moved the appointment of the Committee and Officers, which the Rev. H. J. S. Joseph seconded.

Thanks were voted to the Chairman, and after singing a Doxology, the meeting separated.

THE POPE A TEETOTALLER.—We learn, from a source on which we place the most unlimited confidence, that his Holiness Gregory XVI., in a recent lengthened interview with a distinguished Irish priest, expressed himself delighted beyond measure to find that the Catholic clergymen of this kingdom were, as an order, taking the teetotal pledge. "Nothing more," observed his Holiness, "is required to make them the best and most efficiently zealous priests in the world." The Pope is himself a teetotaller, in the literal acceptation of the term; he never tastes wine.—*Belfast Vindicator.*

MARRIED,

In Guilford, Vt., by the Rev. F. A. Wadleigh, the Rev. John B. Pradt to Priscilla Elvira, daughter of Col. Geo. Eels, of that place.

At St Philip's Church, Charleston, S. C., on the 9th Nov., the Rev. William Dehon, a deacon of that diocese, to Miss Ann M. Middleton.

At same church, on the 10th Nov., the Rev. Josiah O'Bear, Missionary in Fairfield District, to Miss Julia Saffery, late of England.

In Charleston, S. C., on the evening of Nov. 25th, by the Rt. Rev. C. E. Gadsden, the Rev. John Barnwell Campbell to Elizabeth Moore Parker, eldest daughter of George Parker, Esq., of Boston, Mass.

OBITUARY.

Departed this life, on Tuesday morning, 30th November, ult., at the residence of Loyal Wilcox, Esq., the Rev. JOHN W. WOODWARD, late Rector of the Parish in Salem, Connecticut.

The deceased arrived here on Wednesday evening, in a state of extreme indisposition from exposure and want of rest, on board a canal boat, and took lodging at the National Hotel. On Thursday he was visited by the Vestry, and members of St. Paul's Church, at his lodgings, and by them found to be quite ill. The weather being too inclement to remove him to private lodgings, medical aid was forthwith provided, and with the kind [illegible] of the landlord and frequent visitations of his Church brethren, he remained at the Hotel until Saturday, when the severity of the weather abated and he was removed to the place of his decease.

He said that he came from Cleveland on a line boat crowded with sixty passengers—that he was much exposed and had little or no sleep, and up nearly the whole of the nights during the trip. The physician pronounced his case to indicate "Pneumonia," or inflammation of the lungs. Up to the time of his removal there were no symptoms indicating immediate danger, and there were no alarming symptoms until Sunday, when a consulting Physician was called. From this time the disease became more aggravated and made rapid strides, until two o'clock on Tuesday morning, when he breathed his last.

To his bereaved relatives it may be gratifying to know that every care and attention was bestowed upon him:—that he lacked nothing that human aid could afford; and that although among strangers he died among friends, and was frequently visited by the clergy of the city, and in his last hours was visited by the messenger of peace.

His funeral obsequies were performed by the Rev. Mr. Clark, of Circleville, who was invited by the Vestry for that purpose. The remains were taken to the Episcopal Church, and after appropriate and usual services, were conducted to the burying ground and interred.—*Scioto Gazette.*

DIED, in this city, on Sunday evening, 12th inst., the Rev. WILLIAM BRYANT, a presbyter of the Protestant Episcopal Church, aged 61 years. Mr. Bryant was employed as a teacher, and also acting as assistant to the Rector of the Church of the Epiphany. He was in the apparent enjoyment of perfect health, and on the Friday evening before his death, attended the prayer meeting of the Church, as he was accustomed to do. While leading the congregation in prayer, he was struck with a paralysis which rendered him speechless and unconscious. He was taken home from the meeting, and lingered in the same condition for forty-eight hours, when he ceased to breathe.—He was a mature and exemplary Christian,—distinguished for his meekness, gentleness, and submission,—for his spirituality of mind, and his deep Christian experience. His example will be treasured by all who knew him. His destitute family we trust will experience the kindness and care of the Father of the fatherless. His funeral was attended by a large congregation at the Church of the Epiphany, on Wednesday the 15th.—*Episcopal Recorder.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York.*
Sexagesima Sunday, January 30, Grace Church.
First Sunday in Lent, February 13, Christ Church, *Brooklyn.*
Second Sunday in Lent, February 20, Christ Church, *New York.*
Third Sunday in Lent, February 27, St. George's Church.
Fourth Sunday in Lent, March 6, French Church du St. Esprit.
Fifth Sunday in Lent, March 13, Zion Church.
Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*
First Sunday after Easter, April 3, St. Philip's Church, *New York.*
Third Sunday after Easter, April 17, St. Luke's Church.
Fourth Sunday after Easter Apel 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

JANUARY.

9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6. Quinquagesima Sunday.
9. The First Day of Lent, commonly called ASH WEDNESDAY.
13. First Sunday in Lent.
16. }
18. } Ember days.
19. }
20. Second Sunday in Lent.
24. St. Matthias the Apostle.
27. Third Sunday in Lent.

NOTICES.

ST. JOHN'S CHURCH, BROOKLYN.

1st Sunday after the Epiphany, January 9th, Apostolic Succession. By the rector.

Service to commence at 7 o'clock.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sum for the poor:

From J C, $10, by Swords, Stanford & Co.

N. B. The subscriber begs to present an earnest appeal to the benevolent, in behalf of the suffering and afflicted poor of his charge, who are compelled to look to him for temporary relief. He has received but three donations in nine months, and has anticipated the usual kindness of his friends by an advance of more than $50. His circumstances will not warrant its continuance. He therefore begs those whom God has given a heart to feel, and a hand to relieve, to assist him in the relief of their suffering fellow creatures; assuring them that every precaution shall be used in the distribution of their benevolence where the parties are not well known to him.

Further donations are respectfully solicited. They may be left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or JESSE POUND, 26 Vandam street. January 5, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M J Burges, $5. M J H Swift, $5.. Mr J G Welford, $1. Dr J Aug M'Vickar, $2. By Swords, Stanford & Co, from a lady of St Paul's chapel, $3. From J C, $10.

LOT JONES, 192 Allen-st.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. Jan. 5, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

From St Paul's ch, Troy, Rev R B Van Kleeck, rector, collection, $30 40. Christ ch, Ballston Spa, Rev D Babcock, rector, 12 13 "A country congregation," by the hands of the editor of the Churchman, 5 21. Ladies of Christ ch, Hampton, Rev L M Purdy, 7 50. St Clement's ch, New York, Rev. E N Mead, rector, 31. St George's ch, Newburgh, Rev Dr Brown, rector, 23 50. Total amount, $109 74.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.
January 5, 1842.

JUBILEE COLLEGE.

The subscriber gratefully acknowledges the receipt of the following donations for this institution:

From Eliza Kohne, on account of her subscription to Bishop Chase, $300. A G Valentine, $5.

JAMES F. DE PEYSTER,
January 5, 1842. 49 South street.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From unknown friends, a bundle of men's garments; by the hands of Mr Sparks, from Mrs J Brown, a bundle of clothing; by the hands of Swords, Stanford & Co, from a friend at White Plains, a bundle of stockings; by the same hands, from J C, $10; by the hands of Mr Butler, from Israel Russell, $10; by the same hands, from an Episcopalian, $100.

The subscriber respectfully solicits further donations. He has several families whose situations and conditions are extremely trying. Money, or clothing, may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.
New York, January 5, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From "A country congregation," by the hands of the editor of the Churchman, for education fund, $4 89, and for missionary fund, 4 90. St Simon's chapel, Hampton, Rev L M Purdy, special coll, 6 70. St Ann's ch, Port Jackson, Rev O H Smith, special coll for education and miss'y fund, 1 66. Annual subscriber, 2. Total, $20 15.

C. N. S. ROWLAND, Treasurer,
Jan. 5, 1842. 55 Water st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Henry Martin Congdon, annual, $2. J T Sheaff, $5. James F Depeyster, $2. Total amount, $9.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

A few elegant folio Bibles for the desk and families, for sale at the Depository.

A book is open at the Depository, 28 Ann street, for contributions to aid in printing the Prayer Book in the German language.

New York, January 6, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From A H Stevens, M D, annual, $1. Lispenard Stewart, annual, $1. Mrs Griffith, annual, $1. Trinity ch, Columbus, Ohio, Rev Charles Fox, rector, $5. All Saints' ch, Rev B I Haight, rector, $35. Total amount, $43.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.
New York, January 6, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th ult., has received the following contributions, viz.

From Christ ch, Guilford, Ct, per Rev L T Bennett, $20. Trinity ch, Rutland, Vt, per Rev J A Hicks, rector, one half, 10. Emanuel chapel S school, Holenisburgh, Pa, for S school in Bishop Polk's diocese, 2 02; "E P J," for Illinois, 1; from the missionary box, Philadelphia co, Pa, for ch at Jefferson City, Mo, 5; ch of Holy Trinity, Westchester, Pa, per Rev G T Bedell, 3; F Miller, 50; per E Wilcox, rec agt, Philadelphia: From —— ch, Springfield, Clarke co, Ohio, (a missionary station,) 5; from the S school of Emanuel ch, Brooklyn, N Y, for Duck Creek, Wis, 2 65; from —— ch, Frankfort, Ky, (a miss'y station,) 2 56; All Faith parish, St Mary's co, Md, per D Brunner, 5; St Thomas' ch, Hancock co, Md, to be applied to foreign and domestic missions, (one half to each,)—the following are the subscriptions, viz: from a gentleman passing through the parish, 5; Mrs. Pendleton, 1; Mrs Clabaugh, 1; Mr Hasson, 2; amount of coll, 7; from children's missions, 3 27; per D Brunner, Baltimore, Md, 9 63; from —— ch, Evansville, Ind, (a miss'y station,) 3 50; Trinity ch, New Rochelle, N Y, per Rev Dr Coit, rector, 20; "M W B," a member of St George's ch, Newburgh, N Y, 10; Young Men's Miss'y Society of St Luke's ch, NY, (for Tecumseh, Mich, 25;) 157 50. Total, $306 36.

J. D. WOLFE, Treasurer.
New York, January 5, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From an Episcopalian of Rhode Island, $75; Christ's ch, Guilford, Con, through Rev L T Bennett, for Africa, $10, Texas, $10; Trinity ch, Rutland, Vt, through Rev John H Hicks, for Foreign Missions, $10; through Edmund Wilcox, Esq, receiving agent, Philadelphia, from St Peter's ch, Steubenville, for education of "Philander Chase," at Cape Palmas, through Wm Stavely, $11 89; Holy Trinity Church, Westchester, Pa, through Rev G T Bedell, $10; collection at Christmas, in Zion ch, Manchester, Vt, per John T Sabine, $10; Young Men's Missionary Society of St John's ch, New York, through N G Ogden, Esq, Treasurer, $182 50. Total, $319 39.

J. SMYTH ROGERS, Treasurer.
New York, January, 4. 1842.

JOURNAL OF CONVENTION.

THE Journal of the Fifty-Seventh Convention of the Diocese of New York, is now ready for delivery. Copies have been marked for the clergy, and for the lay delegates who attended Convention; and packages have been forwarded to those parishes with respect to which the Secretary has received instructions agreeably thereto, in every instance where this was found practicable.

Parishes yet to be supplied may send for their numbers to THE CHURCH DEPOSITORY, 28 Ann street.

January 8, 1842. 3t

CALVARY CHURCH, BROOKLYN.

SEATS FREE.

Rev. Wm. H. Lewis, Rector, in Pearl between Nassau and Concord streets,

IS open for Divine service on Sundays, morning, afternoon, and evening; also, on Wednesday evenings of each week.

Sunday school is held in the basement, and Bible class in the church.

There is to be a confirmation held by the bishop of the diocese on the morning of the first Sunday after the Epiphany next, January 9th.

Dec. 18. 3t

LARGE SALE OF VALUABLE THEOLOGICAL AND CLASSICAL BOOKS.

THE attention of clergymen, theological students, and others, is invited to this extensive and excellent collection of choice Theological, Classical and Miscellaneous Books, including the entire Library of a clergyman, deceased, to be sold at auction by Royal Gurley, at the New York Long Room, 169 Broadway, on Tuesday and Wednesday afternoon, 11th and 12th instant, commencing each day at 4 o'clock, P M.

Catalogues are ready, and books arranged for examination. Gentlemen who find it inconvenient to attend the sale can have their orders to purchase faithfully executed, by leaving them with the auctioneer.

January 8. 1t

IMPORTANT ENGLISH THEOLOGICAL BOOKS.

THE attention of ministers and students is respectfully invited to the annexed list; it will be found to contain the works of the sterling English divines, and also those of more modern date.

Bishop Andrews' Sermons, 3 vs; The Works of Isaac Barrow, D. D., 6 vs; Bingham's Christian Antiquities, 9 vs; Collier's Ecclesiastical History, 9 vs; the Works of Edward Burton, D. D., 5 vs; Bishop Berkeley's Works, 1 vol; Bishop Bull's Complete Works, 8 vols; Bishop Butler's Works, 1 vol; Bishop Burnet's History of the Reformation, 2 vols; Do. Own Time, 1 vol; Bishop Bull's Sermons, 1 vol; Bishop Beveridge's Works, 9 vols; Dean Comber's Works, 7 vols; Archbishop Cranmer's Works, 4 vols; the Works of William Cave, D. D., 5 vols; Works of Dr. John Doane, 6 vols; Dean Graves' Works, 4 vols; Bishop Hopkins' Whole Works, 1 large vol; Bishop Hall's Complete Works, 12 vols; Bishop Hurd's Works, 8 vols; Bishop Horne's Works, 4 vols; the Works of Richard Hooker, edited by Keble, new edition, 3 vols; the Works of the Rev. Charles Leslie, 6 vols; the Sermons of Rev. Charles W. Le Bas, 3 vols; Library of the Fathers, (translation,) edited by Keble; Pusey and Newman, 6 vols, now ready; Archbishop Leighton's Works, in 1 vol; the Works of Bishop Reynolds, 6 vols; Archbishop Sharpe's Works, 6 vols; Dr. John Scott, 6 vols, 8vo; Bishop Sherlocke, 5 vols; John Siarpe, 15 vols; Archbishop Tillotson's Works, 10 vols; Bishop Van Mildert, 6 vols; Bishop Warburton, 13 vols, &c., &c.

The above, with others too numerous to mention in the space of an advertisement, always for sale on the most favorable terms. D. APPLETON & CO.,
Jan. 8. 200 Broadway.

NEW BOOKS,
PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)

TREATISE ON PRAYER,
VISIT TO NAHANT,
INFANT BROTHER,
BLOSSOMS OF CHILDHOOD,
AGATHOS,
A WEEK IN THE NEW YEAR,
FRANCIS LUCAS,
VISITS TO AUNT CLEMENT,
PATRICK'S BOOK FOR BEGINNERS,
THE BLESSINGS OF PROVIDENCE.

For sale at the Church Depository, 28 Ann street.
January 7, 1842.

NEW VOLUME OF RELIGIOUS POETRY.

THE CHRISTMAS BELLS, A Tale of Holy Tide, and other Poems, by the author of Constance, Virginia, &c., just published by D. Appleton & Co., in a beautiful 12mo volume of 220 pages, ornamented, in the style of the Devotional Library, and suitable for a gift at the Holidays.

Just received and for sale at this office.

December 25. 2t

HOLIDAY PRESENTS.

JUST RECEIVED, *at this office, and for sale:* Temple and the Country Parson.
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By F[illegible] Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,
229 BROADWAY,
under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.
December 11. tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.

CHRISTIAN BALLADS. 1 vol, 12mo.

SACRED MELODIES, or Hymns for Youth with appropriate selections from Scripture. 1 vo 12mo.

Published and for sale by
WILEY & PUTNAM,
Dec 18 161 Broadway.

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.
December 4, 1841. tf

HOLIDAY BOOKS.

THE subscriber will be happy to furnish his friend with various Juvenile Books, suitable for the Holiday season. Among the standard ones of this sort are small Bibles and Testaments, in rich binding and on fine paper.

Also, the Book of Common Prayer of the best editions, both as regards fineness of paper, and beautiful external appearance.

Also, in Turkey Morocco, and elegantly gilt, BROWNELL'S PRAYER BOOK. Since the publication of this edition of the work in last July, nearly 2,000 copies of it have gone from the publishing office; and still another edition is now in press. It should be in every family.

ALEXANDER V. BLAKE,
Dec. 8. 54 Gold street.

From the London Church Intelligencer.

PROTESTANT RULE AND CATHOLIC DOCTRINE.

To the Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter.

My Lord,—It is plain that there is a violent struggle already going on between truth and error. On the one side, we have the grand distinctive views of Protestantism, the pride and glory of the bold and daring Reformers of the Continent; on the other, we have the principles which are called Catholic, in the assumption that they are primitive and true. In this great contest all eyes are fixed upon your lordship, as the deservedly chief among the champions of the Protestant cause, and to you, as the leader of an onslaught upon all views which are not essentially Protestant, I now address myself.

Your lordship has been always understood to side with Protestantism, and to practise great toleration with respect to those clergy who, though anxious of the means of advancing *their own and the general interest*, by receiving the honors and emoluments of our glorious Establishment, were yet incapable, from the bias of their education, of receiving the statements of the Prayer Book in their plain and unsophisticated fulness. Your zeal in the Protestant cause has, in fact, been suffered to palliate, in the eyes of your party, some appointments to high station in your diocese, which have been considered of a somewhat questionable character: while recent events prove that the confidence which assigned to you a leader's place in the Protestant ranks has not been misplaced! For, in your lordship the religious world see one, who, in acting upon the dogma that individual judgment is a RIGHT, and not a mere *responsible duty*, will not be deterred from a maintenance of Protestant opinion, either by the learning or the piety of your opponents.

But, my lord, let me ask whether your late exercise of zeal has been quite compatible with your present actual position. I allude to the determined hostility evinced by your lordship to the last number of the *Tracts for the Times*, and to the practical fruits of that hostility in the commencement of a persecution for opinion's sake. This series of publications had done much to overthrow the power of Protestant views over the mass of the Christian public; especially it had weakened the hold of Rationalism on members of the Established Church; and, consequently, it seemed hopeless to calculate on general sympathy in any attempt to remodel the services in our PRAYER BOOK. And yet *now* REMODELED THEY MUST BE, if the same rules are to be acted upon with respect to the Prayer Book in general, as have been determined concerning the Thirty-nine Articles; and even some of those very articles, admirably Protestant as they for the most part are, must undergo an expurgatory process, or the genuine Protestant—those to whom is accorded, *par excellence*, the title of *spiritually-minded*—must resign their preferments.

I would explain my meaning more fully, and crave through your lordship the ear and attention of the friends of Protestantism in the Established Church.

Your lordship is known to have acted a most heroic part in refusing priest's orders to a young gentleman of mild manners, and most unexceptionable life, and praiseworthy zeal, on account of his having maintained Catholic views with regard to the source of sacramental efficacy in the supper of the LORD. For such a bold stroke, provided its future success is correspondent to its magnanimity, the Protestant world will be, for ever, your debtor; and the pious minded of *all denominations* without her pale will envy our Church the possession of such a guide! But *will* this stroke be a *successful one, under present circumstances?* Are Protestants prepared—*are they now* in a condition to give Catholicism within the Establishment battle? Before these *Oxford Tracts* began to appear, propositions for altering the Liturgy were as common as deaths during the prevalence of a fatal endemic; but, of late, it has become necessary even in popular declamation to speak of our "beloved Church," and her "scriptural formularies," and "her precious Prayer Book," of the "good old Church, once planted by the Apostles, and pruned by the Reformers," of "the vipers of Popery having wound round the primitive tree and been shaken off at the blessed Reformation—the tree being old, and apostolic, and pure as ever!" and other like encomiums which were wont to sound strangely on Protestant ears, and, until very lately, never fell from true Protestant lips. An ingenious interpretation of St. Paul's admirable doctrine of being "all things to all men," enabled Protestants to get over a few *awkward* phrases, and they silenced their consciences with pleas which it would not have been *safe* to give to the world! But *now* the case is altered; either the doctrine laid down by the opponents of Tract XC. must be relaxed, *or* the Prayer Book must be altered, *or* we must imitate the timidity charged upon the Reformers, in never letting the glorious badge of negation appear in our services, by renouncing the term *Protestant, or* we must resign our preferments.

This will appear as I proceed.

The Record newspaper, as your lordship well knows, is the chief organ of Protestantism within the Establishment, and *The Record* newspaper has ruled that Mr. Newman and his friends are dishonest in attempting to interpret the Protestant articles of our Protestant Church in a Catholic sense; if so, the bright teachers of Protestantism, such as your lordship and your Right Reverend brother of Chester, Professor Scholfield and the zealous Mr. Stowell, Archdeacon Browne and the eloquent Mr. M'Neile, Mr. Prebendary Townsend and Mr. Baptist Noel, Professor Faussett and the popular Mr. Close, the Dean of Achonry and the Four Tutors, must be classed in the same category of double-mindedness for giving a Protestant sense to the Catholic services of the Prayer Book—services taken out of the Romish Missals, and diligently revised by ancient Catholic documents! Yes, I think there is no way of escape; *if* the Catholics in the Establishment are *dishonest* in giving the Protestant Articles a Catholic sense, then the Protestants subscribing to the Prayer Book are dishonest for interpreting the Catholic services that book contains after a Protestant fashion.

Now, my lord, I appear not as a defender of Mr. Newman, still less of all his friends. I do not think that Mr. Newman has interpreted all the articles to which he refers in Tract XC. rightly. But he has asserted that principle with respect to the articles, upon which, in its extremest application, Protestants have always hitherto tacitly acted with regard to the Prayer Book. In fact, this principle has been the sheet-anchor of Protestant conformists—the one saving clause which has preserved their valuable services to the Establishment; but for this principle how could the truly Protestant spirit of that worthy commentator (Scott) have brooked the painful discipline imposed upon him by submitting to that un-Protestant service for baptism which he, in true anti-Catholic temper, describes as a "grievous burthen hard to bear." Nay, how could the great bulk of our popular preachers, whose every discourse bespeaks their Protestantism, have remained in an establishment which looks *prima facie* very Catholic indeed. How else than by acting upon the very extreme of that principle, which now that it is, in part, formally asserted by Mr. Newman, is suddenly pronounced so very dishonest? Mr. Newman has applied that principle to some of the articles, which Protestants have all along adopted with regard to certain other articles and the services in general. The chief difference being this, Mr. Newman seeks to apply his principle in strict accordance with the wording of the articles in question, but Protestants have had not only to overcome the generally received opinion as to the Catholicity of the Prayer Book, but they have had to explain away the very words of the Prayer Book in order to do so. In fact, I have the very best reason for knowing that a certain popular preacher already mentioned in these pages, speaking in reference to the phrase, "we thank thee that it hath pleased thee to take this our brother out of this sinful world," had the manliness to observe, "that in certain cases he had omitted these words, and that he should do so again, and that these were not days in which a man could be taken to task for a word or a sentence." Now this is true Protestant doctrine, but now that the Four Tutors have appeared, are the times ripe for its avowal? The above bold assertion was made nearly a year ago, and before your lordship, and other Protestant champions, had ruled so stringently as to what was honest, and what *dishonest*. Now it has become necessary to adopt some other method than this, and what other is there save an alteration of the Prayer Book? May it not have been with a sort of prophetic foresight that the acute Mr. M'Neile has proposed his bracket system? And yet, even with brackets, our Protestantism would not on present principles be unequivocal. If we are to be genuine Protestants, the Prayer Book must be reformed. It is Catholic *now*, and requires much expurgation to make it *Protestant*.

Mr. Newman has said, "I am a Catholic, and as long as I do not contravene their express statements, I may interpret the Articles in a Catholic sense." He has been met by the answer, "No, you shall interpret the Articles in one sense and one sense only—the sense of those of the framers who succeeded in giving a Protestant aspect to them; in the Protestant sense: to Protestantism the Articles are favorable, and as such you shall understand them." Now, my lord, this being thus ruled, what is to come of Protestants when pressed with the Prayer Book? The Prayer Book is essentially Catholic: Catholic in its origin, Catholic in its form, Catholic in the objects for which it prays, Catholic in its phrases, Catholic in its doctrine, Catholic in each and every point.

There are very many topics which crowd upon my mind as I set about proving that there is a plentiful sprinkling of Catholic doctrine in our Prayer Book; but I shall principally confine my remarks to the strictly Catholic doctrines of regeneration in baptism, and the efficacy of priestly absolution; doctrines which, notwithstanding their exclusive Catholicism, are yet unequivocally set forth in that Book of Common Prayer, which an evasive method of interpretation has hitherto allowed Protestant Evangelicals to subscribe and use.

But lest I should appear to be raising the cry "wolf" unnecessarily, I would call your lordship's attention to the air of Catholicism which pervades the book, and to incidental traces of "the cloven foot" of the early Church in the very articles themselves.

The very title of the Prayer Book shows us what we are to expect. Think you, my lord, that, if you or your Right Reverend Brothers of Chester, Durham, Ripon, or Chichester, had now to draw up a manual of devotion, the distinctive Protestantism of the production would not be manifest on the very title page? and yet the title of the Prayer Book has not a single allusion of the sort. In fact, it most provokingly indicates the mind of the Reformers as expressed in the following quotation from one of their prefaces now retained in the book itself:—"Here you have an order for prayer, as touching the reading of Holy Scripture, much agreeable to the mind and purpose of the old Fathers." In the first place, the fact that the Church is a visible society is enunciated, and the necessity of uniformity in essential ceremonies, among its several branches, is plainly intimated.

The title runs thus:—"The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of THE CHURCH, according to the *use* of the United Church of England and Ireland."

Thus, my lord, the visible continuity of the Church is maintained, and certain outward rites and ceremonies are asserted to be everywhere found in her. Here we have a "heavy blow and serious discouragement to Protestantism." What is to become of those conscientious professors of "the pure Evangelical" in the Sister Country, who love that great champion of Protestantism, John Knox, as their founder, if confirmation be not, *ab initio*, a rite and ceremony of the Church of England; but if it be a rite of THE CHURCH, and the form in our Prayer Book merely the manner or *use* of the United Church of England and Ireland—if confirmation be a *rite* of THE CHURCH, then those who have it not, belong not to CHRIST's body; and we are thus, even by the very title of the Prayer Book, driven to the startling dogma of the Catholics that St. Paul's words are to be taken of the agreement of the faithful in specified rites and ceremonies and sacraments, when he says that there is "one body."

Then again, my lord, if we may not choose the sense in which we will receive plain words, how are we to go on teaching the catechism to our children, in which the Catholic doctrine of the REAL PRESENCE is thus unequivocally propounded? Q. "What is the inward part, or thing signified?" A. "The body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD's Supper." I am aware that Protestants think the last rubric in the communion service affords a loophole for the denial of the doctrine; but I confess, how your lordship could venture on the bold step which has immortalized you in the annals of Protestantism, with this unequivocal statement in the catechism unexplained away, or unaltered, is to me a wonder. Adopt Mr. Newman's principle, as Protestant Evangelicals have been wont, and then these words can be overruled by others, but now that this mainstay is cut from under us, there is nothing for it but altering this passage. I might adduce others equally strong: one is enough to awaken Protestant zeal to the subject. Nor should I have drawn so deeply mysterious a subject into my allusions, but from the fact, that as this is the stumbling-stone upon which the amiable gentleman to whom you refused priests' orders fell, it becomes your lordship to protect the Protestant section of the Clergy from the hard thrusts which will be made at them with these words; and this can only be done by revising the catechism. In fact, Protestantism would gain by its entire omission from our Prayer Book; its tone is Catholic in the extreme.

The calendar, my lord, must be revised, if not expunged. Can anything be conceived more irksome than that any Church should dictate to her members how they must read the precious Word of GOD? There is a formalism in such directions wholly at variance with Protestant liberty. Then, too, what can be more un-Protestant than the observance of saints' days? and who but Catholics would dream of fasting? Yet the Prayer Book contains special services for saints' days, and orders Fridays, and other specified days, to be observed as days of fasting and abstinence. Then, again, what can be further removed from that disregard of days, and months, and times, and seasons, which Protestantism teaches, than the notion that GOD loves us to pray in church, as a service more acceptable than merely our devotions at home? And yet the Prayer Book thus orders:—

"All priests and deacons are to say DAILY the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause.

"And the Curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begins, that the people may come to hear GOD's word, and to pray with him."

Of course Protestants observe none of these Catholic ceremonies, but they are ordered in the Prayer Book, and if Mr. Newman is dishonest in giving a Catholic sense to certain articles *consistently* with their actual language, what shall be said of those who give a Protestant sense to certain portions of the Prayer Book, in *spite* of their plain and unequivocal meaning? The fact is, my lord, that these things must be altered, or Protestants must abandon the stringent objections they have advanced to Mr. Newman's mode of interpretation, or they must on their own principles cease to receive the pay, and wear the other distinctions of a Church by whose Prayer Book they are condemned. This will be still more apparent when I show you how very Catholic the Prayer Book is in the matters of priestly absolution and baptismal regeneration.

You need not, my Lord, to be reminded by me that Protestants reject as vain and foolish, nay, as idolatrous and blasphemous, the notion that any commission whatever can give a man the power to absolve his fellow-worm. No man can forgive offences committed against GOD, and salvation by faith only is the cardinal doctrine of Protestantism. Protestants can never for a moment admit that any Church can be allowed to come between the soul of the believer and his GOD: they recognise no such monstrous doctrine as that of priestly interposition; but on the necessity of this interposition in order to salvation by covenant Catholics broadly and unequivocally insist, and in support of their exclusive view they are ready enough to quote the Prayer Book. And, my Lord, how are such facts as the following to be got over? The doctrine of priestly absolution is, in fact, embodied in the very commission which the Church gives her ministers. Instead of resting all the efficacy and usefulness of her clergy on their gifts as preachers, and instead of viewing exhortation as the only means of Christian edification, she thus shows her Catholic tendencies:—

"When this prayer is done, the bishop, with the priests present, shall lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling upon their knees, and the bishop saying, 'Receive the Holy Ghost for the office and work of a priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of GOD, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

Here, my Lord, it is plain that the Church allows much efficacy to forms—there must be the laying on of hands of the bishop and of priests, as though the gift of the Holy Ghost were thus communicated; nay, that it is so communicated is avowed. "Receive the Holy Ghost" is the solemn address which one worm of earth is not afraid to make to his fellow. And this supposed impartation of the Blessed COMFORTER is connected with a special purpose; that purpose being none other than the execution of the office and work of a priest in the Church of GOD. Now, my Lord, were nothing more here intended than Protestantism assigns to the priesthood, the impartation would have been less marked; and even as the case stands, if a liberal interpretation be permitted, there would be but little difficulty; but if the law which condemns Mr. Newman is to be fairly applied throughout the whole Church, then it follows that Catholics alone can remain in the Church of England, so long as the services remain as they now are.

For, my Lord, it is altogether foolish to expect that the ordination service can be got over, when the Prayer Book bears witness to provisions for the exercise of that power which here is claimed.

Now to dwell upon the blessings in the communion office—a blessing which I hope no Evangelical clergyman ventures to pronounce without prefacing it with the qualifying word "May"—I will pass at once to the absolutions, and of these I will take three:—

That in the daily service;

That in the communion office; and

That in the office for the visitation of the sick.

Now, my Lord, the course with Evangelical clergymen is this:—The form in the office for the visitation of the sick they will not use: in fact, its tone is too unequivocally Catholic to permit of that softening down which the other forms seem to allow. To my own mind, the ordinary declaratory form (as it is called) in the daily service is very pregnant with meaning; and I cannot help thinking that it is not that mere unobjectionable thing which the best-meaning Protestants are ready to admit it is. It is true the minister does not say, *totidem verbis*, "I absolve thee," but he *does* say that Almighty GOD has given to HIS ministers power to absolve and remit the sins of HIS people, and immediately after claiming this power for GOD's ministers (amongst whom he, of course, numbers himself, for the rubric is, "The absolution or remission of sins, to be pronounced by the PRIEST ALONE standing, the people all kneeling")—immediately after claiming this power he proceeds to repeat the form of absolution:—"He pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel." Now, it is useless to say that there is nothing more intended here than the mere declaration of a fact. If so, it would not require a priest to pronounce it. The fact would remain the same whether proclaimed by a priest or a layman, and this is what Protestants maintain and Catholics deny. But in this particular, as in others, it is plain that the Prayer Book is on the side of the Catholics. The truth is, this daily absolution recognises priestly inteference between the soul and its Maker in a way which casuistry has enabled Protestants to overlook, but which savors of Catholicism too strongly to co-exist with the continued adhesion of the Evangelical school to a Church which thus proves its desire to be Catholic at all events, even if in so doing the Protestantism which occasionally distinguishes it should be sacrificed. But if we pass on from the absolution in the daily service to the form in the communion office, we find still more power claimed for the priesthood; and when we get to the office for the visitation of the sick, the cloven foot no longer rejoices in concealment—that which is tacitly exercised in the other two, under forms which elude Protestant vigilance, and are valuable and understood only by the Catholic, is here unblushingly avowed.

Thus runs the statement in the Book of Common Prayer, in the office mentioned:—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our LORD JESUS CHRIST, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Now, from this, no fair dealing can extricate the genuine Protestant. We have first a very suspicious intimation as to confession, then the removal of "the weighty matter" seems to depend on the priest's absolution, and then the offence of the Church to intervene between the soul and GOD is avowed, and then comes the bold (and, to Protestant apprehensions, the blasphemous) sentence—"I absolve thee from all thy sins."

Surely, my Lord, if Tract XC. is so very terrible a thing, they who are thorough-going Protestants can no longer remain within the communion of the Church of England. It would be much easier to reconcile the Thirty-nine Articles and the decrees of the Council of Trent than to hold Protestant opinions on absolution, benediction, and sacramental efficacy, and yet subscribe *ex animo* to the Prayer Book in its literal fulness. Rome, in her palmiest days, never pretended to the possession of more power than the Church of England here calls upon her ministers to exercise, and the only difference between them is, that while the Church of England requires faith, patience, and charity, as pre-requisites to the right reception of this exercise of power, the Pope claims for a sum of money or a prescribed offering to be able to dispense with these. But whatever the plea on which it is given, whether as in the Church of Rome for money, or as in the Church of England, on account of the alleged presence of the Gospel qualifications, in either case the thing given is professedly the same, viz., absolution, and such absolution, too, as is ratified by GOD if man dare to understand our LORD literally, and to believe that it remains in the Church now to appropriate to her ministers the LORD's words: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (John xx. 23.)

All this must be altered, or Mr. Newman must cease to be censured, or the Evangelicals must quit a Church which in its literal fulness is so antagonistic to Protestantism.

(*To be continued.*)

LITERARY PROPERTY.—The manuscript of Robinson Crusoe ran through the whole trade, and no one would print it; the bookseller who at last bought it cleared one thousand guineas by it. Burns' Justice was disposed of by its author for a mere trifle, as well as Buchan's Domestic Medicine, both of which produced immense incomes. The Vicar of Wakefield, the most delightful novel in our language, was sold for a few pounds. Dr. Johnson fixed the price of his Lives of the Poets at 200 guineas, by which the bookseller, in the course of a few years, cleared upwards of £25,000. Tonson and all his family rode in their carriages with the profits of the £5 epic poem of Milton. The copyright of Vyse's Spelling Book sold for 2,000 guineas.

GIFTS FOR THE HOLIDAYS,

For Sale at the Clinton Hall Book Store, at the Lowest Cash Prices.

ELEGANTLY bound, and fine editions, of the Bible, of all sizes, from 32mo, to quarto.

Testaments of the usual sizes.

The Book of Common Prayer, of all sizes, and splendidly bound.

The Pictorial Illustrations of the Bible, in 3 volumes—complete—superbly bound in morocco gilt, and in cloth, gilt edges.

Eastern Arts and Antiquities, 130 illustrations, a republication from the London Religious Tract Society, in gilt binding.

Bible Quadrupeds, (Bingley's) with 16 beautiful engravings—gilt binding.

English Annuals for 1842.

The Drawing Room Scrap Book, with poetical illustrations by Mary Howitt, 36 engravings, and elegantly bound in blue silk.

The Book of the Boudoir, or the Court of Queen Victoria, a series of highly finished Portraits of the female nobility—3d series, with poetical illustrations, bound in green morocco.

The Keepsake, edited by the Countess of Blessington, with 13 beautiful embellishments, elegantly bound in crimson silk.

The Book of Beauty, edited by the Countess of Blessington—with 13 splendid engravings of her Majesty the Queen, and other distinguished ladies, bound in blue silk.

Heath's Picturesque Annual, a history and description of Paris, 1841, by Mrs. Gore, with 21 highly finished engravings, bound in green cloth and gilt.

The Cabinet of Modern Art, edited by Alaric A. Watts, illustrated with 24 splendid steel engravings, a splendid volume, elegantly bound in Turkey morocco, extra gilt.

The Gems of Art, a Token of Remembrance—illustrated with 23 elegantly engraved plates—a beautiful volume, elegantly bound in Turkey morocco, extra.

The Juvenile Scrap Book, by Mrs. Ellis—with 17 beautiful plates.

Friendship's Offering and Winter's Wreath, 10 beautiful plates, embossed morocco.

The Forget-Me-Not, 11 exquisite engravings, by Frederick Shobert, morocco, richly gilt.

American Annuals for 1842.

The Violet, a Christmas and New Year's Gift, 8 fine engravings, morocco.

The Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Mignioneue, 8 elegant steel plates.

The Gift, a Christmas and New Year's Present, 8 beautiful engravings, morocco, richly gilt.

The Token and Atlantic Souvenir, 10 fine engravings, morocco.

The Lady's Book of Flowers and Poetry, 10 beautiful colored plates, morocco.

The Gem, a Christmas and New Year's Present, 7 embellishments, morocco.

The Friendship's Offering, by Mrs. Catharine H. W. Esling, plates, morocco.

The Rose of Sharon, a Religious Souvenir, by Miss Sarah C. Edgarton, 5 plates, embossed.

The Dahlia, or Memorial of Affection, 6 plates, morocco.

The Rose, or Affection's Gift, by Emily Marshall, 10 steel engravings, morocco.

An assortment of Juvenile Books, Stationery, &c., &c. J. S. REDFIELD, Clinton Hall.

New York, Dec. 11, 1842. tf

PORTRAIT OF BISHOP KEMP.

A FEW copies of the above just received and for sale at this office. Jan. 1st.

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75.
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

STUYVESANT BOOK STORE.

A CHOICE COLLECTION OF HOLIDAY PRESENTS of Juvenile and Fancy Books, Ladies' and Gentlemen's Writing Desks, plain and ornamental of various sizes. Ladies' Work Boxes, porcelain slate, Portfolios, fine Albums, Scrap Books, English and French Note paper, plain and extra Envelopes for Notes and Cards. Bibles and Church Books in plain and elegant bindings, together with the usual variety of Christmas and New Year's Presents at moderate prices by GEO. MILLER.

December 18, 647 Broadway.

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion —*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price*, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,

Nov. 20. 152 Broadway.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22 tf

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman, 111 *Nassau street,*

DR. HODGES' ESSAY

ON

THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct 2.—tf.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

FOR SALE AT THIS OFFICE,

PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,

Bishop of the Diocese of New York.

New York, June 14, 1841.

Sept. 25—tf

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants*. Just received and for sale at this office.

November 6.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,

June 19. tf near Broadway.

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, NO. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible,	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion,"	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to

JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent.
Union Depository, 28 Ann st

New York May 1, 1840.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of

THE BISHOP OF THE DIOCESE OF NEW YORK,

of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

JAMES A. SPARKS,

111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth, N. H.
George M. Marsh,	
Charles Stimpson, jun.	Boston, Mass
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I.
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington, Vt.
G. G Smith,	St. Albans, "
Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford, "
Joseph C, Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y
A. A. Van Voorst,	Schenectady, "
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
Jacob Van Ness, Esq.	Poughkeepsie "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
H. J. Terry,, Esq.,	Newcastle, Del.
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.	Norfolk, Va
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C
A. E. Miller,	Charleston, S. C
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Rev. J. T. Wheat,	Nashville, "
Solomon K. Grant,	Louisville, Ky.
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio.
Lewis Handerson,	Cleveland, "
Rev Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Detroit, Michigan
Rev. Samuel R. Crane,	Niles, "
David H. Armstrong,	St. Louis, Mo
H. V. Raymond,	Mobile, Ala.
Brevoort Butler,	Natchez, Miss